

**THE DEVELOPMENT OF THE
MISSIONARY AND PHILANTHROPIC
INTEREST AMONG THE MENNONITES
OF NORTH AMERICA**

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AND PHILANTHROPIC INTEREST AMONG
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THE DEVELOPMENT OF THE MISSIONARY AND PHILANTHROPIC INTEREST AMONG THE MENNONITES OF NORTH AMERICA

BY

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To
HAZEL DESTER KAUFMAN,
my wife

WHOSE COMPANIONSHIP AND COUNSEL
HAVE BEEN A CONSTANT SOURCE OF INSPIRATION
AND SUSTAINING HELP IN ALL MY WORK

PREFACE

Mennonites have a history of over four hundred years. They have been in America for nearly two and one-half centuries. Their interest in missions is, however, a rather recent development as compared with that of other Christian bodies. It is only fifty years since the first missionary, officially commissioned and sent forth by Mennonites of America, entered the work. Why so late a development of this interest in a group with such a long history? How, at last, did this interest begin among the Mennonites of America? How did this interest develop and grow, after it had gained a foothold, among them? To what extent has it at present permeated the entire group? What form of expression has this interest taken among Mennonites? And, above all, how is this comparatively recent interest affecting the Mennonites of America themselves in the light of their history and environment? Such are some of the problems that we are concerned with in this study.

Grateful acknowledgment is made for help rendered in gathering material by members of Mennonite mission boards, Mennonite missionaries, librarians of Mennonite colleges, Mennonite historical societies, Mennonite publishers, contemporary Mennonite historians, and many others who have graciously answered letters or granted interviews.

To the following the author is under obligation for carefully reading certain sections of the volume in manuscript form and freely offering the benefit of their criticisms and suggestions: Dr. Ernst Correll, Mennonite historian and Professor of Social Science in Goshen College, Goshen, Indiana, Chapter I, *Mennonite Migration to North America*, and Chapter II, *The Sect Cycle and the non-Missionary Mennonite Mind*; Rev. H. P. Krehbiel, Mennonite historian and publisher, Newton, Kansas, Chapter III, *The Missionary Interest and the Organization of "The General Con-*

ference of the Mennonite Church of North America"; Dr. J. H. Langenwalter, formerly Dean of Mennonite Seminary, Bluffton, Ohio, but now with Friends University, Wichita, Kansas, Chapter IV, *The Later Development of the Missionary Interest Among the General Conference Mennonites*; Dr. J. E. Hartzler, President of Witmarsum Theological Seminary, Bluffton, Ohio, Chapter V, *The Development of the Missionary Interest among the (old) Mennonites*; President H. W. Lohrenz of Tabor College, Hillsboro, Kansas, Chapter VI, Section A, *The Missionary Interest in the Mennonite Brethren Church of North America*; Dr. J. A. Huffman of Marion College, Marion, Indiana, Chapter VI, Section B, *The Missionary Interest in the Mennonite Brethren in Christ Church*; Dr. S. K. Mosiman, President of Bluffton College, Bluffton, Ohio, Chapter VI, Section C, *Other Small Missionary Mennonite Bodies*, Section D, *Mennonite Bodies not yet Interested in Missions*, and Chapter VII, *Some Influential Factors in the Development of the Missionary Interest among the Mennonites of America*; Dr. A. M. Lohrentz, Rev. S. F. Pannabecker, and Rev. W. C. Voth, all missionaries in the General Conference Mennonite Mission in China, Appendix I, *The General Conference Mennonite Mission in China as an Example of the Expression of the Mennonite Missionary Interest*; and Rev. G. J. Lapp, missionary in the (old) Mennonite field in India, Appendix II, *The (old) Mennonite Mission in India as an Example of the Expression of the Mennonite Missionary Interest*.

Mention of special indebtedness to the following is gratefully made for having carefully gone over the entire volume in manuscript form: Dr. J. W. Kliewer, President of Bethel College, Newton, Kansas, also President of the Foreign Mission Board of the General Conference of the Mennonite Church of North America; Dr. C. Henry Smith, Mennonite historian and Professor of History in Bluffton College, Bluffton, Ohio; and Professor Harold S. Bender, Mennonite historian and Professor of Church History in Goshen College, Goshen, Indiana.

Most of all, the author is indebted to the following professors in The University of Chicago: Dr. A. G. Baker, Professor of

Missions; Dr. W. W. Sweet, Professor of the History of American Christianity; Dr. A. E. Holt, Professor of Social Ethics; and Dr. R. E. Park, Professor of Sociology. While the writer was a student at the University these men, from time to time, gave invaluable counsel, numberless helpful suggestions, and continuous inspiration in the pursuit of this study.

Grateful mention is made of the help rendered by Miss Edna R. Hanley, Librarian in Bluffton College, and Hazel Dester Kaufman, my wife, who have given much assistance in getting the manuscript ready for publication by proof reading, preparing the index, and in many other ways.

In spite of heavy obligations to the labors of others, the volume is not free from imperfections. However, the author alone is responsible for any mistakes that may have crept in, or matters of interpretation that leave room for difference of opinion. In some cases it was practically impossible to secure exact data, or verify the same, and the author is keenly aware of imperfections. Correspondence pointing these out and submitting more complete data on any point in question is therefore invited and will be gratefully received.

This work is sent forth with the hope that it may throw some light on various problems involved, be an encouragement to those among Mennonites who are interested in some form of missionary endeavor, and make some contribution toward a better understanding of Mennonites in America by themselves, as well as by others.

The Foreign Mission Board of the General Conference of the Mennonite Church of North America has taken special interest in the publication of this volume. It is therefore gratefully stated that arrangements have been made for all profits accruing from the sale of this book to be paid into the treasury of said Board.

E. G. K.

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INTRODUCTION

One of the most informing methods to study religion is to center attention upon churches when they earnestly strive to do their duty before God. The way to understand religion is to study the conduct of religious people. Dr. Kaufman has rendered a real service, not only to his own communion, but also to the broader Christian fellowship, in this careful study devoted to the development of one of the smaller bodies of Christendom.

The Mennonite churches, because of their limited numbers and also because of their peculiar history as a persecuted sect, living in rural communities and following for centuries the ideal of non-conformity and isolation, lend themselves with exceptional promise to this kind of study. It has been possible to describe with sufficient accuracy the peculiar characteristics of these groups in their original homes in Europe, to follow the successive waves of migration to America, to study the effect of this migration upon their religious life, and also to identify the various new influences which have been playing upon the churches in this country and quietly transforming their manner of life, as they have gradually emerged from the isolation of their rural life and have come into contact with the great religious and world movements of the last seventy-five years.

It is not surprising that for centuries the Mennonite churches should have been untouched by missionary enthusiasm. At the beginning of what is called the modern missionary movement one hundred and fifty years ago no religious body among the Protestants, with the possible exception of the Moravians, was favorably disposed to the innovation. The leaders of all denominations strenuously opposed and ridiculed the idea of preaching the gospel to the heathen, and the rank and file of the church members remained utterly indifferent.

Anyone familiar with the general manner in which Protestant Christianity was gradually won over to espouse the cause of missions will be struck with the fact that it has been along similar roads and by kindred methods that the Mennonite churches have been moving to a broader interpretation of their mission in the world. If anyone wishes to discover how God actually leads his people let him study with open eye and discerning mind the history as here unfolded. Some Mennonites found themselves obliged to migrate; they needed help; and the help was forthcoming from their brethren. A famine arose in India or elsewhere, and the spirit of kindliness could not remain unresponsive to the call of distress which was interpreted as the voice of God. Isolated and struggling bodies of co-religionists on the American frontier were languishing for lack of pastoral ministrations and financial assistance; something had to be done, and was done by their brethren in other states of the Union to establish and strengthen the little causes which otherwise might have died out. In the heart of some one man or woman there was born the unquenchable desire to carry the Gospel of Jesus Christ either to an Indian tribe in America or to the peoples of India or China, and ere long the churches discovered now one mission and now another laid like foundlings upon their very doorsteps; they were taken in and nurtured to vigorous life. And so this enlargement of interest and of helpful outreach has gone on from decade to decade as each particular challenge has been met and each task has been interpreted as the call of God; until today, as these pages will reveal, four-fifths of the Mennonites in America are committed to the cause of missions—home and foreign; the average per capita giving to benevolent objects has surpassed the average contributions of Protestant America; and missions have been established and are being maintained in as many different fields as appears to be wise for a body of limited resources. The writer is not acquainted with the work of all these missions, but what he has been able to learn concerning one or two of them has impressed him profoundly with the wisdom and good judgment shown by those in positions of administrative responsibility and also with

the exceptional degree of success which has attended these pioneer efforts.

One further word remains to be said with reference to the growth in Christian fellowship and cooperation among the Mennonites themselves which has attended the development of missionary interest and activity. Some of the larger denominations have from the beginning of their history been characterized by a large degree of unity, maintained either through conformity to accepted creedal symbols or by the power of centralized ecclesiastical authority. They have no need to attain unity but to maintain it. Other denominations arose as a protest against religious conformity and as a struggle for liberty; but more recently they have all alike been moved to attain a greater unity. In the days of the protest, the true church was thought to be the local church; and for many years all efforts to establish a bond of intimacy between these separate local congregations, each one jealous of its own autonomy, was looked upon with suspicion as being but the first step in a return to a bondage from which they had escaped. Such churches seem to have been adapted to the requirements of their own age, when the conquest of soul liberty was the task of the hour, when people lived in small villages and rural communities with limited communications and restricted contacts, and when as yet the call of the regions beyond had scarcely reached the ears of Christian people. At that time, the limited strength and simple organization of the local churches, coupled with individual initiative, seems to have been fairly equal to the opportunities confronting the churches. But as more recent movements have set in it was discovered that the demands of the hour could not be successfully met either by the resources or the machinery of the local church. Thus it has been that for Congregationalist, Baptist, Disciple, and more recently for Mennonite also, in the effort to do what was considered to be God's will as it presented itself—to establish home mission churches, to publish the necessary Christian literature, to educate a ministry that might be capable of leadership, and to send the Gospel to distant lands—these local churches have been drawn together irresistibly into a

closer fellowship and have developed habits of cooperation, mutual confidence, and administrative organizations adequate for these more extensive undertakings. This kind of Christian unity, however, is the unity discovered in cooperation about a common task, rather than the unity secured by common creed or under a common authority.

Thus it happens that as Christian people face conscientiously and resourcefully each definite task and challenge as it comes, interpreting it as the hand of God beckoning them on, there results a deepening and an enrichment of their own Christian fellowship with one another, a broadening of their interest in the world's need, a wider and more effective coordination of benevolent activities, and peoples in distant lands have extended to them benefits that are both temporal and spiritual.

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CHAPTER I

MENNONITE MIGRATION TO NORTH AMERICA

A. MENNONITES IN EUROPE

1. *Anabaptists*. The roots of Mennonitism run back to the time of the Reformation. The Anabaptist movement of the sixteenth century, according to one contemporary historian, comprised something like forty different sects.¹ These sects differed among themselves on some points but they all were separatists and independents.² On the whole there were two main streams in early Anabaptism,³ dividing largely on the matter of non-resistance and the use of force. The majority belonged to the peaceful and non-resistant type, and soon after 1535 they were the only kind that survived.⁴ These surviving groups later became known as Mennonites.⁵

Luther and Zwingli modified their original radical ideas in their departure from the Roman Church and retained certain Catholic elements while the Anabaptists stood for a more complete break.⁶ The Anabaptist movement spread very rapidly, in fact it sprang up almost simultaneously in Switzerland, South Germany, Moravia, Holland, and soon spread to other countries. Sabastian Franck, in his *Chronick*, III, fol. 188, says:

1. Erhardus, M. Christoff, *Wahrhaftige Historia von den Muensterischen Bruedern und Widdertauffern*, 1589, records forty; Bullinger, Heinrich, *Der Widertoufferen Ursprung*, etc., Zurich, 1561, records only sixteen; see also Smith, C. Henry, *The Mennonites*, p. 37.

2. Smith, *The Mennonites*, p. 38.

3. Correll, Ernst H., *Das Schweizerische Täufer-Mennonitentum*, Tuebingen, 1925.

4. Smith, *op. cit.*, p. 38.

5. *Ibid.*, p. 38; Wedel, C. H., *Abriss der Geschichte der Mennoniten*, II, p. 92.

6. Langenwalter, J. H., *Christ's Headship of the Church according to Anabaptist Leaders whose followers became Mennonites*, pp. 19-22.

“The course of the Anabaptists was so swift that their doctrines soon overspread the whole land and they obtained much following, baptized thousands and drew many good hearts to them; for they thought, as it seemed, nothing but love, faith and endurance, showing themselves in much tribulation patient and humble, . . . ”¹

The rapid growth and spread of the Anabaptist movement was due to many causes. Earlier evangelical sects, such as the Waldensians, helped to prepare the soil for such a movement. The recent translations of the Bible into the German and Dutch languages gave the masses free access to it and created great interest among the people. The oppression of the masses by the landlords and church officials made times favorable for such a movement as in their minds a new church, patterned after the primitive church, gave them hope for social and economic relief.²

2. *Early Leaders.* Among the early leaders of the Anabaptist movement in Switzerland were men like Konrad Grebel, Felix Manz, Georg Blaurock, Michael Sattler and Balthasar Hubmaier, all educated and able men. Their criticisms led to a public debate with Zwingli in January, 1525, as a consequence of which the authorities of Zurich ordered all children baptized. To these men this seemed as an order to act contrary to the Word of God. They gathered in a private house near Zurich on February 7, 1525, and there baptized each other, thereby instituting believers' baptism. The Zurich government, in March, 1526, ordered Anabaptists “drowned in hideous parody of their belief, and a few months later Manz thus suffered martyrdom.”³ The persecution was now on, which however only served to spread Anabaptist ideas, especially among the lower classes throughout Germany and the Netherlands. Soon more radical leaders were attracted, such as Hans Denck, Ludwig Haetzer, Hans Hut, and later even Melchior Hoffmann and Jan Mathys who played a part in the Muenster tragedy.⁴

1. Quoted by Langenwalter, J. H., *op. cit.*, p. 24.

2. Smith, *op. cit.*, pp. 42-43.

3. Walker, Williston, *A History of the Christian Church*, pp. 366-368.

4. *Ibid.*, pp. 368-369; 374-375.

3. *Menno Simons*. Among the chief leaders of the Dutch Anabaptists was a former Dutch priest, Menno Simons by name. Walker says:

“As for the Anabaptist movement itself it came, especially in the Netherlands, under the wise, peace-loving, anti-fanatical leadership of Menno Simons, (1492-1559), to whom its worthy re-organization was primarily due, and from whom the term Mennonite is derived.”¹

It was through reading, observation and contemplation that Menno Simons began to doubt the Catholic position on infant baptism and the forgiveness of sins by priests. In January, 1536, at the age of forty he renounced the Catholic faith to cast his lot with the peaceful wing of the Anabaptists. For twenty-five years thereafter he worked amid many trials, preaching, organizing new congregations and reviving old ones, writing in defence of the new faith, and on the whole was so active that soon his followers were called by his name.² It appears that other groups also appropriated the name “Mennonite” or “Mennist” to escape persecution meted out to Anabaptists.³ In Holland, in later times, the older name “Doopsgezinde” was again preferred and is generally used today.⁴ Menno Simons was not the founder of a new church but simply an organizer of a church already existing although composed of many scattered and confused elements.

4. *Principles of Faith*. On the whole the Anabaptists held the general principles of the evangelical faith in common with all Protestants. The Protestant revolt represented the assertion of individualism and the Anabaptist movement meant to carry this idea to its logical conclusions. While various groups of Anabaptists or early Mennonites may have differed from each other in some respects, they were also agreed on certain major issues, to which the various groups of Mennonites of today still hold.

1. Walker, *op. cit.*, p. 375.

2. Horsch, John, *Menno Simons: His Life, Labors, and Teachings*, Scottdale, 1916; Langenwalter, J. H., *op. cit.*, pp. 87-94; Wedel, C. H., *op. cit.*, II, pp., 123, 128; Smith, *op. cit.*, pp. 44-48, 57-58.

3. Correll, E. H., *op. cit.*, p. 3.

4. Smith, *op. cit.*, pp. 57-58.

Briefly summarized these principles of distinction may be stated thus:

(1) The Bible is an open book to all and the only guide of faith and practice, particularly the New Testament. (2) The church is an independent voluntary group of believers banded together for the purpose of worship. (3) Infant baptism has no place in this voluntary institution as it is the sign of initiation into a universal state church. Adult baptism administered to believers is the initiatory symbol. (4) The office of magistrate cannot be filled by the Christian. Government, however, is a divine institution ordained to protect the righteous and punish the wicked. The Christian must be obedient to his rulers, pray for them, and pay taxes to support the government. (5) The Christian cannot take up the sword, as love is to be the ruling force in all social relations. To take the life of another is always wrong. (6) Christians should live secluded from the outside evil world. (7) Church discipline is to be secured through the "ban", which is used to exclude the disobedient from the rights of membership. (8) The Lord's Supper is to be regarded merely as a memorial of the death and suffering of Christ, and not as containing any Real Presence. (9) It is wrong to take an oath. Christ taught his disciples to say, "Yea, yea; nay, nay."¹

Other ideas were gradually added. Marriage outside of the Mennonite church was forbidden. Just debts could be collected if not too harsh means were required to do it. Going to law was forbidden as Christians should settle their differences outside of "worldly" courts.² Debts must be paid promptly. Interest also must be paid although a Christian, they thought, would not take it.³

5. *Persecution and Migration.* In about 1529 a decree of the Diet of Spires provided that all Anabaptists should be executed

1. Smith, *op. cit.*, pp. 39-40; Langenwaller, J. II., *op. cit.*, pp. 168 ff. contains a copy of their earliest known confession of faith, drawn up at Schleithem, 1527.

2. Smith, *op. cit.*, p. 54.

3. Correll, *op. cit.*, pp. 46, 47.

without trial. The Anabaptist view of the Bible as the new law in church and state had as little sympathy with Luther's conception of the Gospel as summed up in the forgiveness of sins, as with the Roman conception of salvation through the sacraments.¹ Hence by both Reformers and Catholics the Anabaptists were treated as traitors,—disloyal, heretical, rebellious, and untrustworthy subjects of the state. This attitude was true not only in the beginning but in later times as well in the various countries where Mennonites were found. Correll estimates that in the sixteenth century alone some five thousand died a martyr's death.²

The Mennonite refusal to bear arms and to take the oath has been a constant reason for misunderstanding and persecution expressing itself in various forms of religious and economic oppression. This has caused various groups to migrate again and again, looking for a country where they would be tolerated and allowed to live their life in quiet and peace. There were migrations from Holland to Germany and later from there to America; there were migrations from Switzerland to Germany and from there later to America; still others, directly from Switzerland to America; others, from Holland and Switzerland to Germany and from there to Russia and then finally to America.³

Mennonite migration to America has taken the form of rather definite waves. The first of these movements took place between 1683 and the American Revolution, during which time the first settlements in Germantown, Pennsylvania, and also in Bucks, Berks, Montgomery, Chester and Lancaster counties were made. The second period was from about 1820 to 1860, during which time Mennonites from South Germany and Switzerland settled in Ohio, Indiana, Illinois, Iowa and Ontario. The third period was from about 1873 to 1880, when Mennonites from Prussia and Russia settled in Manitoba, Minnesota, the Dakotas,

1. Walker, *op. cit.*, p. 368.

2. Correll, *op. cit.*, p. 10.

3. Janzen, C. C., *A Social Study of the Mennonite Settlements in Kansas*, p. 14.

Nebraska, and Kansas. The last period began in 1917 and is still in progress, Mennonites from Russia settling in Canada. In the meantime, of course, a large and constant westward migration within the United States and Canada has been taking place.

B. MENNONITE IMMIGRATION DURING THE COLONIAL PERIOD

1. *First Settlements.* There is some question as to just when Mennonites first came to America. The term Mennonite itself is first found in a report of religious conditions in the first Dutch settlement made in the new world. A French Jesuit traveler, Father Jogues, in a letter of 1643 describes the "Manhate" settlement and mentions the "Anabaptists here called Menists" in enumerating the various religious groups found there. In a later document "Menonists" are reported at Gravesend, Long Island, in 1657. A few years later, in 1663, a third Dutch Mennonite colony settled in what is now Delaware, led by Cornelisz Pieter Plockhoy, of Zeirik Zee, a man with communistic ideas. He secured financial aid from the city of Amsterdam with permission to establish a colony of twenty-five Mennonite families on lands recently purchased by the city along Delaware Bay, at that time a part of New Netherlands. This colony very likely was destroyed when the English took possession of the Dutch colony. Thirty years later, in 1694, Plockhoy found his way to Germantown.¹ Our information concerning all three of these ventures is scant. Very likely they were Dutch traders who came over for economic reasons.

2. *First Permanent Settlements.* a) *Causes for Immigration.* There were a number of reasons for emigrating from South Germany and Switzerland to Pennsylvania in the latter part of

1. Smith, *op. cit.*, pp. 193-4; Smith, *The Mennonites of America*, pp. 81-93; O'Callahan's *Documentary History of New York*, II, p. 19, as quoted by Langenwaller, J. H., *The Immigration of Mennonites into North America*, p. 29; Walker, *op. cit.*, p. 568.

the seventeenth century. The ravages of the Thirty Years' War left that part of Germany in desperate economic conditions for years to come.¹ Only Catholic, Reformed, and Lutheran denominations were recognized in Germany at the close of the seventeenth century. Mennonites and all others were outlawed.² Besides, Germany was divided into many principalities and the head of each division had the right to decide which of the three recognized religions should be the religion in his domain. These petty tyrants, furthermore, relentlessly oppressed the people by heavy taxation.³ On the other hand, there was the visit of William Penn advertising Pennsylvania and inviting people to settle there.⁴ All these economic and religious reasons combined brought about the great South German migration to America during colonial times.

b) *Germantown*. The first German settlers in America were Mennonites. They came from Crefeld, Germany, and made Pennsylvania their destination because of an invitation extended to them by William Penn. They arrived on the "Concord", Oct. 6, 1683. The party was composed of thirteen Mennonite families consisting of thirty-three persons. Penn's visit to Germany had resulted in the formation of the Frankfort Land Company. Soon after the arrival of the "Concord" group at Philadelphia, land was surveyed for this Frankfort Land Company, of which Francis Daniel Pastorius was agent, and the settlers began to prepare their first homes in the new world. In honor of the nationality of the colonists the village was afterwards called Germantown.⁵

This group of settlers came without a minister. At first they met in the homes of the settlers for worship. In 1686 a community meeting house was erected in cooperation with the Friends. In 1688 William Rittenhouse came and through his efforts the first

1. Faust, A. B., *The German Element in the United States*, I. pp. 53-72.

2. *Ibid.*, p. 30.

3. *Ibid.*, pp. 53-72.

4. Kuhns, *The German and Swiss Settlements in Pennsylvania*, pp. 21, 26, 27.

5. Smith, *op. cit.*, pp. 94-115.

Mennonite congregation was organized, he being chosen preacher about 1690. In 1708 the first Mennonite church was built, a log meeting house. The present Germantown Mennonite Church stands on the same spot.¹ Soon the colony was increased by more arrivals from Germany and Holland. After ten or fifteen years Reformed,² Lutherans,³ Dunkards, and people of other religious affiliations arrived in increasing numbers and Germantown became to the Germans what Plymouth or Jamestown was to the English.

In 1702 the Mennonites began to go northwest and started a colony on the Skippack,⁴ some twenty miles away, which in turn became the germ of Mennonite congregations in Bucks, Berks, and Montgomery counties, Pennsylvania.⁵ By 1712 the Mennonite population of Germantown and Skippack was about two hundred while the church membership was about one hundred.⁶

c) *The Pequea Colony.* The treaty of Westphalia provided that each prince was to determine the religion of his people. In 1685 a Catholic came into the possession of the Electorate of the Palatinate and a policy of Protestant extermination was introduced.⁷ The winter of 1708-9 was unusually severe in Germany. Queen Anne of England had for a number of years tried to get colonists for her unoccupied possessions in America. So 1710 saw a new impetus in the emigration from Germany and Switzerland. From 1708 to 1711 the Mennonites in Switzerland were persecuted with renewed vigor. The cantons of Bern, Zurich, and Schaffhausen tried by all means to exterminate them. Forced banishment of the men, under threat of death upon return, was resorted to. But as the wives and children were kept back, the

1. Smith, *The Mennonites*, p. 197.

2. Dubbs, J. H., *The German Reformed Church*, (American Church History Series, VIII,) p. 245.

3. Jacobs, H. E., *The German Lutherans*, (American Church History Series, IV,) p. 710.

4. Smith, *The Mennonites of America*, p. 119.

5. *Ibid.*, p. 183.

6. *Ibid.*, p. 197.

7. *Ibid.*, p. 136.

exiles returned in spite of the threats.¹ The Mennonites in the Netherlands did what they could for their Swiss brethren. Finally the Dutch government remonstrated with the Swiss authorities regarding their inhuman treatment of people who proved to be good citizens in Holland. Later an appeal to the English government was also made to use its influence with the Swiss authorities.² Finally, in 1711 those in prison were allowed their freedom on condition that they pay a fine and with their families leave their native country never to return. Many decided to stay in Holland and Germany but a few came to America at once and soon others followed.³ On October 10, 1710, ten thousand acres of land were purchased by a small group of Mennonites north of Pequea Creek in what is now Lancaster County, Pennsylvania.⁴ For this tract of land they were to pay 500 pounds sterling, and in addition one shilling sterling quit rent for every 100 acres.⁵ They were well pleased with their new home and at once sent one of their number, Martin Kendig, to induce their friends and relatives in the old country to come to the new world.⁶ The colony increased and soon spread into the neighboring counties and as far as the valley of Virginia. Some of the later settlers were Amish Mennonites.⁷

d) *Summary of this Period.* In the colonial period, then, Mennonites came to America from Holland, Southern Germany, and Switzerland for economic and especially for religious reasons. They settled in Pennsylvania, at first in Germantown, and later in Lancaster County and from these places spread to other counties of the state and finally also to other states among which were Virginia, Maryland, and in the nineteenth century, Ohio, Indiana, Illinois, Iowa, Kansas and the West.⁸ As to the entire number

1. Smith, *The Mennonites of America*, pp. 138-9.

2. *Ibid.*, pp. 140-3.

3. *Ibid.*, p. 144.

4. *Ibid.*, p. 146.

5. *Ibid.*, p. 147.

6. *Ibid.*, p. 148. For a detailed account of the Mennonites in Switzerland during this period, see Mueller, Ernst, *Geschichte der Bernischen Täufer*.

7. See Smith, *op. cit.*, pp. 208 ff.

8. Smith, *The Mennonites*, p. 213.

of Mennonites in America before the American Revolution, Smith's estimate places the figure at not over two thousand families.¹

C. MENNONITE IMMIGRATION BETWEEN THE REVOLUTION AND THE CIVIL WAR

1. *Immigration between 1820-1860.* A new wave of European Mennonite immigration took place between the years 1820 and 1860. After the War of 1812 immigration of all classes from Middle and Western Europe increased, due largely to the economic distress following the political revolutions in Europe and the economic expansion and prosperity of America.² In addition to the causes which affected all classes more or less, the Mennonites of South Germany and Switzerland were especially concerned about military requirements as they had been forced into service during the Napoleonic wars. A conference held at Ibersheim threatened to excommunicate all young men who voluntarily joined the army.³ Between 1820 and 1860 there came to America groups of Amish, Swiss, Bavarian, Palatinate, and Hessian Mennonites.

2. *Swiss Mennonites.* Among the first of the Mennonite immigrants of the new tide were the Swiss from the Jura and the Emmenthal settlements. Benedict Schrag was the pioneer, locating in Wayne County, Ohio, as early as 1817. Enthusiastic letters written back to his friends soon brought others from Canton Bern, Switzerland. These Wayne County settlers of Ohio soon started new colonies. In 1833 the colony near Bluffton, Allen County, Ohio, was begun by Michael Neuenschwander. In 1838, Daniel Baumgartner from Wayne County started another settlement near what is now Berne, Adams County, Indiana. All these settlements grew to considerable proportions as people continued to come from Switzerland. In later years these Swiss settlers

1. Smith, *The Mennonites*, p. 205.

2. *Ibid.*, p. 237.

3. *Loc. cit.*

along with newcomers from the old country established communities in Missouri, Kansas, and other western states. Most of them now belong to the General Conference of Mennonites.¹

3. *The Amish Mennonites.* Among the Mennonites in Switzerland and Alsace toward the end of the seventeenth century there arose certain differences which finally divided the church into two groups. The controversy centered around matters of church discipline, and liberal tendencies in general. Jacob Amman was the leader of the conservative group while Hans Reist led the other group. In 1693 the division took place. The followers of Amman were later called Amish.² From Switzerland and Alsace, due to persecution, Amish Mennonites gradually drifted into Lorraine, South Germany, and other parts of Europe from where they later came to America, some arriving between the years 1727-1750 and settling in Berks, Chester and Lancaster counties, Pennsylvania, from whence they later spread westward to Ohio and Indiana.³ Between 1820 and 1860 many more Amish came from Alsace-Lorraine, Bavaria, and Hesse-Darmstadt and settled in Butler, Fulton and Wayne counties, Ohio; Lewis County, New York; Waterloo County, Ontario, Canada; Lee and Henry counties, Iowa; and in Woodford, Tazewell, and Bureau counties, Illinois.⁴ The present Central Conference of Mennonites is largely composed of progressive people in Illinois who formerly were Amish.⁵

4. *Bavarians and Palatinates.* During the eighteen forties and fifties several groups of Mennonites from Bavaria and the Palatinate arrived. Most of them located in Lee County, Iowa and at Summerfield, Saint Clair County, Illinois. These communities later took an active part in the development of mission-

1. Smith, *The Mennonites*, pp. 237-8; Sprunger, S. F., art., *Die Schweizer-Gemeinden in America*, in *Jubilaeums-Fest der Allgemeinen Konferenz der Mennoniten von Nord America*, p. 51.

2. Weaver, W. B., *Central Conference Mennonites*, p. 39; a fuller discussion of the Amish is found in Smith, *Mennonites of America*, pp. 208-52.

3. Smith, *loc. cit.*; Weaver, *op. cit.*, pp. 40, 42.

4. Smith, *Mennonites of America*, p. 225.

5. Weaver, *Central Conference Mennonites*, p. 45.

ary interest and the creation of the General Conference of Mennonites of North America.¹

5. *Hessian Mennonites.* In the early thirties about one hundred Hessian Mennonites from Hesse-Darmstadt settled in Butler County, Ohio, near the Amish. Later communities were founded by this group in Putnam and McClean counties in Illinois. These Hessians were more progressive than the Amish.²

A few other minor groups found their way to America during this time. Smith estimates the total of all groups coming to America during the period between 1820 and 1860 at near three thousand, distributed as follows: Amish, 1500; Swiss, 1200; Bavarians and Palatinates, 200; and Hessians, 150.³

D. MENNONITE MIGRATION FROM RUSSIA AND PRUSSIA TO AMERICA, 1873-1880

1. *Migration to Russia.* When Catherine the Great of Russia acquired large territories from the Turks by conquest in 1763, she offered very liberal inducements for German settlers to colonize thereon. Many Germans emigrated during the next forty years.⁴ In 1786 a special invitation was extended to the Mennonites in West Prussia⁵ who were at this time again facing further restrictions upon their religious liberties.⁶ The terms promised by Catherine included religious freedom, exemption from military service, sixty dessiatine (175 acres) for each family, tax exemption for ten years, a monopoly on distilleries within their settlements, free transportation to the provinces, and a loan of 500 rubles (\$250) to each family.⁷ Mennonite migration to Russia

1. Smith, *The Mennonites*, p. 240; Krehbiel, H. P., *History of the Mennonite General Conference*, p. 30.

2. Smith, *loc. cit.*; Weaver, *op. cit.*, p. 42.

3. Smith, *The Mennonites*, p. 241.

4. *Ibid.*, pp. 147-149; Wedel, *op. cit.*, III, p. 121.

5. Isaac, Franz, *Die Molotschnaer Mennoniten*, p. 5; Smith, *op. cit.*, p. 148.

6. Friesen, *op. cit.*, p. 71; Smith, *op. cit.*, pp. 111-112; Reiswitz & Wadzeck, *Beitraege zur Kenntniss der Mennoniten-Gemeinden*, etc., pp. 199-212.

7. Janzen, *op. cit.*, p. 15.

began in 1788. Between 1788 and 1800 about four hundred families settled along the Chortitza River.¹ In 1800 the special privileges were renewed by Catherine's successor, Paul I, whereupon additional groups of Mennonites immigrated and settled along the Molotschna River. By 1840 there were over sixteen hundred families in the above colonies.²

2. *Life in Russia.* During the first two decades the settlers suffered many hardships due to their own ignorance and poverty, and the dishonesty of Russian officials.³ The new environment brought new problems that had to be solved. The Prussian elders had ordained the necessary religious leaders before the emigration. Due to religious revivals several schisms occurred in Russia which caused much trouble and bitterness.⁴

The Mennonites were politically inexperienced because they had always been opposed to participation in government. Here however they had been made a state within a state. Having considerable local autonomy and being only distantly supervised, by the Minister of the Interior, they were forced to assume functions and responsibilities which they had hitherto considered "worldly". There were those among them who needed not only restraint but also punishment, and each village had to elect its own administrative and judicial officials.⁵

At first education was sadly neglected. Gradually village schools came into existence. After 1840 several teacher training schools were established and thereafter interest in education increased so that by 1874 illiteracy had almost disappeared and later an efficient system of elementary, secondary, and collegiate education was developed.⁶

Because of various reasons, among which was the failure

1. Janzen, *op. cit.*, p. 16; Smith, *The Coming of the Russian Mennonites*, p. 24.

2. Janzen, *loc. cit.*

3. Isaac, *op. cit.*, p. 19; Smith, *op. cit.*, pp. 150-3.

4. Friesen, *op. cit.*, pp. 75 ff; Isaac, *op. cit.*, pp. 91-92; Wedel, *op. cit.*, pp. 169-70. Smith, *op. cit.*, p. 159.

5. Wedel, *op. cit.*, pp. 147, 139-140; Friesen, *op. cit.*, pp. 74-75; Smith, *op. cit.*, p. 159.

6. Friesen, *op. cit.*, pp. 72, 73; Smith, *op. cit.*, pp. 159-161.

to carry out the conditions of the charter, and the restriction of the right to vote to owners of full homesteads of 175 acres, there developed a condition by 1860 which made one-third of the families land owners while the remaining two-thirds had become mere laborers. This condition caused much trouble and finally the Russian government ordered a redivision of the land.¹ This land question was also considerably alleviated by additional purchases and migrations to other parts of Russia. On the whole they were very prosperous in a material way so that by 1913 quite a number of millionaires were found among them.²

It might be said that on the whole the conditions of life in Russia had a very marked broadening influence upon many of the Mennonites. Religious awakenings, economic developments, political demands, and educational opportunities had brought about marked changes in the outlook upon life in general.

3. *Emigration to America.* In 1870 the Russian government decided upon a thoroughgoing Russianization of her polyglot empire. This meant the abolition of special privileges previously granted. When the Mennonites heard of the proposed change they were greatly alarmed.³ Three special committees were sent to St. Petersburg between 1871 and 1873 to plead for the continuation of the privileges, but without success.⁴ Emigration to various countries was considered. Mennonites who were still in Prussia at about this time also had reason to fear further restrictions.

A delegation of twelve men representing various groups in Russia and Prussia was sent to America in 1873 to investigate conditions there. They had an interview with the President of the United States and visited the various mid-western states from Manitoba, Canada, to Kansas. They returned with a favorable

1. Isaac, *op. cit.*, pp. 10, 11, 27, 29, 31-33, 45, 79, 81-83; Wedel, *op. cit.*, III, p. 162; Friesen, *op. cit.*, p. 102.

2. Smith, *op. cit.*, pp. 181-85; Janzen, *op. cit.*, p. 19, says that out of 100,000 population there were 100 millionaires in 1913.

3. Smith, *op. cit.*, pp. 170 ff.; Langenwaller, *op. cit.*, p. 81.

4. Friesen, *op. cit.*, pp. 493, 495, 496; Isaac, *op. cit.*, pp. 299, 295; Smith, *op. cit.*, p. 171.

report and preparations were begun for an exodus.¹ When the Russian authorities heard this they took steps to discourage, and, if possible, prevent it. So reluctant were they to lose these good farmers that the proposed military law was modified somewhat and Count von Tottleben was sent to dissuade the Mennonites from leaving. Many of the leaders were persuaded and put faith in the Emperor's word, but the deputies, who had investigated America, with about one-third of the Mennonite population, did not trust matters and finally emigrated.² Their fear of militarization and the notion that the German language was inseparably bound up with their religion, was probably also accompanied by the hope of bettering their economic condition, as the wealthier ones remained and the poorer ones sold out and left.³ Altogether between 1873-1880 no less than 10,000 persons arrived in America including those who came from both Russia and Prussia.⁴

The Sante Fe Railroad Company played an important role in the coming of these Mennonites.⁵ In 1872 C. B. Schmidt was appointed as head of the immigration department of the railroad company. In 1873 the Committee of Twelve was here to investigate matters and was taken all over central Kansas by Schmidt. In 1874 Schmidt made a trip to the Mennonite settlements in Russia and Prussia trying to induce them to emigrate. In the year 1875 those who came to Kansas, which was the majority of those emigrating, bought some 60,000 acres of railroad land from the Sante Fe Company and settled on it. There were grasshoppers, droughts, panics, and other adversities to discourage them but by sheer endurance they overcame all obstacles and are today independent and prosperous.⁶

1. Sudermann, *Eine Deputations Reise*, pp. 7-10.

2. Smith, *op. cit.*, pp. 172, 233; Wedel, *op. cit.*, pp. 190-192; Isaac, *op. cit.*, pp. 320-23; Friesen, *op. cit.*, p. 498.

3. Janzen, *op. cit.*, p. 23; Smith, *op. cit.*, p. 174.

4. Langenwalter, *op. cit.*, p. 88; cf. Smith, *op. cit.*, p. 174.

5. Schmidt, C. B., *Reminiscences of Foreign Immigration Work, Kansas Historical Collection*, IX, pp. 484 ff.

6. Prentis, N. L., *History of Kansas*, p. 191; Goerz, D., *Die Mennonitische Niederlassung auf den Laendereien der A. T. & Santa Fe . . .*, 1874; Langenwalter, *op. cit.*, pp. 87-96.

The Mennonites who came at this time did not all settle in Kansas, many of them made their home in Manitoba, Minnesota, the Dakotas, Nebraska, and a few scattered to other states. Most of them originally were of Dutch stock, but among them also were groups of Swiss and Hutterites who had been in Russia. The American Mennonites nobly helped the newcomers financially and otherwise. The interplay of this Russian group and the American Mennonites has been very marked in its results along missionary lines.

E. MENNONITE IMMIGRATION AFTER THE WORLD WAR¹

1. *Mennonites in Russia during the World War.* During the migration from Russia to America in 1873-1880 about two-thirds of the Mennonites then in Russia were satisfied to remain and do forestry service in lieu of the military requirements. The years following, the Russian Mennonites grew and prospered in every way so that by 1913 their colonies in many respects were considered as models. Then the World War came. Their position already was none too secure under the Czar's regime, largely because of their prosperity. After the short duration of the Kerensky Government, anarchy followed with its attempt at communism, involving much suffering. When the Soviet leaders got control, the Mennonites were in for still more suffering due to their former German sympathies, their unfriendliness toward Sovietism, and their former wealth. Untold suffering in Mennonite communities was the result. Their property was confiscated, their leaders were put to death, many of their men were imprisoned or killed, and many of their women and daughters

1. The material for this section is largely taken from three articles, all written by men who have first hand knowledge of the situation. Krehbiel and Miller have been relief workers in Russia, while Toews is at the head of the colonization work in Canada. The three articles referred to are: Miller, O. O., *The Present Mennonite Migration*, *Mennonite Quarterly Review*, Apr., 1927, pp. 7-17; Krehbiel, C. E., *Relief Work in Russia*, *Sixth All-Mennonite Convention Report*, 1927, pp. 47-53; Toews, D., *Immigration from Russia*, *Minutes of the 24th Session of the General Conference of the Mennonite Church of N. A.*, 1926, pp. 289-300.

were violated. This storm was not yet over when the terrible famine set in which was soon accompanied by typhus. The larger Mennonite settlements were in the path of the conflicting "White" and "Red" armies, and suffered terribly at the hands of bandits, such as the band of Machno.

2. *American Mennonite Relief.* This terrible suffering of their brethren in Russia drove various branches of Mennonites in America together to bring relief if possible. An organization was perfected which worked as a unit of the greater relief organizations of the American people. Concerning this work C. E. Krehbiel, who has been actively engaged in it, says:

"The total amount of Mennonite contributions to relief work in Russia is about \$1,250,000; seventy to seventy-five cents was spent per child per month to keep them from starving. At the high point 38,600 received daily rations from the Mennonites throughout Russia. . . .

"But kitchen feeding was only a part of our work. The private food packages required a great deal of exacting clerical work. Mass feeding is much simpler. At times packages would lie for months in some distant warehouse because the ARA could not locate the addressee. . . . Further, the equitable distribution of the clothing was a difficult task. We had about twelve Russian carloads to distribute at one time. Lists were prepared containing some sixty to seventy thousand names, and of these the great majority received something. . . . The reconstruction work was also fraught with many difficulties. . . . In the fall of 1922 twenty-five tractors came and the next spring twenty-five more. Because of pending land re-surveys and allotments it was almost impossible for us to get land assigned for our cultivation. We ran the gamut of officials up and down before this was accomplished. . . . We plowed about three thousand acres that fall, and rye sown about the first of December gave a fair crop though old farmers insisted it was too late to sow. The tractors did two important things: (a) they kindled new hope with the completely dejected farmers, and (b) they pleased the Bolshevik officials immensely, thus bringing our work into greater favor."¹

3. *Reasons for Emigrating.* The above suffering had much to do with the longing of these people to get out of Russia.

1. Krehbiel, *loc. cit.*

Besides, their colonies were broken up, their land and other property taken away, and the communistic system introduced made it practically impossible to give their own children any religious teaching in school or Sunday School as the influence of the Government was entirely in the direction of atheism. This they could not bear and so began looking for a new home.

4. *Preparation for Emigration.* The eyes of the Mennonites in Russia were naturally turned to the United States as the Land of Liberty. Delegates were sent to study the conditions of various countries. Mexico looked too much like Russia as regards its laws, regulations, and mode of living among the lower classes. The United States was closed to any mass immigration of this kind and no possibility was seen to overcome these difficulties. Canada looked best of all, although due to war psychology even here there was passed in 1919 an Order-in-Council which closed the doors to incoming Mennonites. Regarding the modification of this law Toews says:

“In the fall of 1921 the Liberal Government got into power with W. L. MacKenzie King as Prime Minister. . . . In the new cabinet there were Mr. King, Prime Minister; Mr. Stewart, Minister of Immigration; and Mr. Motherwell, Minister of Agriculture. Mr. King had passed his young days in Waterloo County and had grown up among Mennonites. Mr. Stewart who had formerly been a resident of Ontario was also intimately informed about them. Mr. Motherwell was a western man and he had knowledge of the Mennonites who immigrated in the earlier years. All these three ministers were very friendly to our people and promised that the Order-in-Council would be rescinded. On June 2, 1923, the following Order-in-Council was passed: ‘His Excellency, the Governor General in Council, on the recommendation of the Acting Minister of Immigration and Colonization is pleased to order that the Order-in-Council of June the 9th, 1919 (P. C. 1204) prohibiting the landing in Canada of any immigrants of Dukhobor, Hutterite or Mennonite class shall be and the same is hereby rescinded as respects Hutterites and Mennonites. Signed, Rodolphe Boudreaux.’ This message was sent to us on the 10th of June. The doors of Canada were again open to our people. This having been accomp-

lished, the Canadian Mennonite Board of Colonization was formed which is composed of ten members from four different sections of the Mennonite Church."¹

Public sentiment had caused the Order-in-Council of 1919 which prohibited the immigration of Mennonites. Four years later it was rescinded. For some time it was feared that public sentiment would express itself as being opposed to this change but there seems to have been very little evidence of this.

5. *Guarantees to the Canadian Government.* The Canadian government asked the above mentioned Colonization Board for three promises: (a) that the Mennonite immigrants to be admitted would be provided with shelter and support if such were needed; (b) that they would be placed on land because Canada wished only farmers as immigrants; (c) that the Board guarantee that none of the immigrants would ever become a public charge.

To fulfil the first promise regarding shelter and support, much money and clothing came from Mennonites in the United States, while the Mennonites of Canada opened their homes and took in the newcomers until these could be settled. Concerning this and the other requirements Toews says:

"Regarding our Canadian people, I cannot speak too highly of the manner in which many of them have acquitted themselves in the sheltering of these people. I know families who already for three years have continually had families in their homes, some even two or three. . . . If I would be permitted to calculate in figures, I might perhaps say that on an average 14,000 people have thus been taken in and cared for . . . two months each. If we count ten dollars per person for two months, we get \$280,000 which has been sacrificed. . . . The clothing and donations and loans which have come to us from different parts of the United States have helped very essentially.

"The second guarantee we had to give was to acquire land for our people. We counted on Canadian Pacific Railroad land. . . . Then we also had some prospects of getting the Old Colony villages, from the people who wanted to go to Mexico. In the spring of 1924 a purchase was made and later on others.

1. Toews, *op. cit.*, p. 293.

. . . At the present time we have about 250,000 acres of land purchased at an average price of \$50.00 per acre fully equipped. The total purchase price amounts to about \$12,500,000.00. The vendors . . . receive one-half of the crop as payment. In fifteen years the whole purchase price is to be repaid. . . . In all we have purchased lands for about 1800 to 2000 families. . . .'¹

The third guarantee given to the Canadian government was a promise that none of these people should ever become a public charge. This had special reference to such who were barred from coming in because of health conditions. The Board must take care of them and has at various times had cases at the following places: Augsburg Hospital, Germany; Lechfeld, Germany; Ueberseeheim, Hamburg; Atlantic Park, England; South Hampton, England; and in Canadian hospitals. Out of the first three thousand arrivals about seven hundred were rejected at the port of entrance,² which indicated how serious this problem would become unless Canadian doctors could make their inspection at the other end before the people started. Mennonites from all over the world have contributed towards the needed funds to care for these people. To date most of them, if not all, have either been cured or have died. The Canadian doctors could later enter Russia and so this problem was considerably simplified.³

6. *Transportation.* The problem of transportation was a very real one. Here too, those in authority showed much faith in Mennonites. Toews says:

"At the head of the Department of Colonization and Development of the C. P. R. there was and is at the present time a man, now 70 years old, who as a young man had been on the first boat, International, that sailed down the Red River in 1874, loaded with our people who immigrated to Canada at that time, Col. J. S. Dennis. He knew about the privations, . . . the loans . . . the repayments with interest. . . and it is this man who makes it possible for us again and again to arrange further credits in spite of the large sums outstanding. . . .

1. Toews, *op. cit.*, pp. 296-299.

2. Miller, *op. cit.*, p. 11.

3. Toews, *op. cit.*, p. 299.

"To the C. P. R. we had to give the pledge that the payments would be made in instalments as stated in our contracts. The contract for 1924 provided that 5000 people be brought over. The first payment to be made in 60 days after account was rendered, the second after 12 months, the third 25 per cent. in 18 months and the last 25 per cent. in two years, all at 6 per cent. per annum. For the years 1925 and 1926 we have no written contracts. The people are being brought over with the understanding that we will be true to our pledges, even if they are not given in writing. . . .

"We have thus far had a credit of \$1,159,823.76. We have paid \$514,265.02; there is a balance to be paid of \$645,558.76. We have received loans as follows: From the Eastern Mennonite Board of Missions and Charities, \$50,450.00; from Mr. A. R. Kaufman, a non-Mennonite, \$50,000.00; from other sources, \$72,781.00. Our immigrants have thus far paid in \$314,076.02."¹

7. *Mennonite Canadian Colonization Board.* It is of importance, in this connection, to note just where responsibility for the entire undertaking rests. The whole project is largely a matter of confidence that these people will make good. At the 1923 session of the General Conference of the Mennonite Church of North America a resolution was recommended by the Colonization Board and passed by the Conference which reads:

"It is the understanding . . . that it is the policy of the General Conference to assume no responsibility for financial obligations past, present, or future, incurred by anybody or any organization without direct resolution of the Conference."²

Hence, no congregation or group of them, no immigrant or other individual, can be held responsible. The sole responsibility rests with the Board of Colonization which is composed of ten members representing four branches of Mennonites, and is incorporated under a Dominion of Canada charter to secure permanency. It is to this Board, as a body, that the Canadian government and the C. P. R. look for the fulfillment of the pledges and to no individual or church group.³

1. Toews, *op. cit.*, p. 299.

2. Quoted by Toews, *op. cit.*, p. 293.

3. Toews, *op. cit.*, p. 294.

8. *Summary.* On July 21, 1923, the first trainload of 609 immigrants reached Rosthern, Canada. The total for that year was about three thousand arrivals and the total credit extended by the C. P. R. was about one-half million dollars. The agreement for 1924 was for another 4,000 to be brought over on a credit basis. In 1925 another 4,000 arrived. The total for 1926 was 5,834. The exact total up to January 1, 1927 was 17,079.¹ Arrangements with the C. P. R. for 1927 called for the bringing in of about 20,000 more: 7,500 on full credit; 2,500 on half credit; and 10,000 paying their own way.² It however, became more and more difficult for Mennonites to get out as the Government was increasingly reluctant to let them go. Passports which formerly cost only 35 rubles by 1926 had risen to 350 rubles for each person over 16 years of age.³ Still people seemed determined to come.

The total population of the Mennonite communities in Russia and Siberia before the war was supposed to have been between ninety and one hundred thousand.⁴ The loss through famine and war has been considerable and it is doubtful if at present their number exceeds fifty thousand.

Of the people who have come to Canada about 75 per cent. were settled on equipped farms and are doing fairly well. The children of these immigrants are attending public schools and are acquiring the English language. On the whole there is a great desire to make the necessary adjustments as quickly as possible and become real citizens of Canada.⁵ Indications are that these newcomers will make the readjustment much more rapidly than Mennonites who came to America in times past.

As far as the future emigration of Mennonites still in Russia is concerned, it is the purpose of their brethren in America, as represented by the Mennonite Canadian Colonization Board, that

1. Miller, *op. cit.*, p. 12.

2. *Ibid.* Actually, however, only a small per cent. of these arrived.

3. Toews, *op. cit.*, p. 300.

4. Miller, *op. cit.*, p. 14.

5. Toews, art., *Christian Exponent*, June 3, 1927, p. 166.

so long as conditions in Russia remain what they are, and so long as Mennonites there wish to come out, and arrangements can be made to bring them over, the work is to continue.¹

F. DIVISIONS AND PRESENT STATUS OF MENNONITES IN AMERICA

1. *Causes for Divisions.* One of the peculiar characteristics of Mennonite history is the tendency to break up into different groups. There are many causes for this. Often it is the direct result of ambitious and quarrelsome leaders. In many cases these divisions are explained by the fact that in separated localities of different countries where Mennonites found refuge, various customs and practices developed which became set and later caused separation, even in America. Since the congregational and synodical form of government has been practiced and in the early days there were no general conferences possible, each local conference or congregation developed its own peculiarities without reference to any other group. Furthermore, a strong individualism has been a part of the Anabaptist heritage. Excepting the very early days and more recent times, the Mennonites have lacked educated leaders—a fact which has been caused largely by persecutions and resulted in overemphasizing minor points. (Their history has made them ultra-conservative, not always as to principles, but as to methods of work and customs of everyday life. This conservatism is evident in matters of dress.) A strong emphasis on the simple life and separation from the world have led to extreme attitudes in some groups. For instance today, there are some who insist on the wearing of hooks and eyes; others wear no collars on coats for men; a few that use no top-buggies, wind-mills, telephones nor automobiles. However, the elements which are so extreme are decreasing in number and influence. On the other hand, many are modern

1. Toews, *Mennonite General Conference Report*, 1926, p. 300. Since the above was written a letter of Nov. 8, 1928 from the Colonization Board states that during 1927 and up to Nov. 1, 1928 only 1822 actually arrived, which makes the total number of immigrants up to that date 19,901.

in every way, there being no difference whatever so far as outward appearances are concerned between them and what is called "the world". All branches, however, claim Menno Simons as their great leader, and agree in general on fundamental matters of faith.

2. *Present Tendencies Among Mennonites in America.* In the main there are three outstanding trends of interest among Mennonites in America today, namely, the interest in missions, in education, and in union. All three of these interests first came to the surface in about 1850.¹ At that time these ideas were rather foreign and caused much opposition. Although the nineteenth century was a time of many divisions among Mennonites in America,² since then most of the branches have developed some interest in missions, education, and unity. It is the hope of many present leaders of the church that by united efforts along the line of relief, education, and missions the various branches of the Mennonite Church will gradually become more and more united.³ The more conservative elements seem to lean toward the (old) Mennonite group while the more tolerant bodies incline more toward the General Conference.

3. *Statistics.* One way of classifying Mennonites is according to their original racial or national stock. According to this the divisions would be as follows: (a) The Swiss and South German group, which in America, is located mostly east of the Mississippi. All of the Mennonites with very few exceptions, who came to America before the Civil War, belong here. (b) The Dutch group, spreading to Eastern Prussia and Russia, which in America, is found in the western parts of the United States and Canada. This group immigrated after the Civil War. (c) The Hutterite group, of Swiss and Moravian origin, later migrating to Russia and after the Civil War coming to America where they are found today in the Dakotas and Western Canada. The

1. Krehbiel, H. P., *History of Mennonite General Conference*, chap. 1,2.

2. See accompanying Diagram.

3. See *All-Mennonite Convention Reports*, 1914-1930.

chief distinction of this group is that they are communistic. It is only a small group today.¹

According to the most authentic figures available there are at present about 142,000 Mennonites in various parts of Europe, counting the entire Mennonite population, and about 145,000 in North America, in this case, however, counting baptized members only. If the figure 145,000 for the adult membership in America is doubled to include the children then Correll's estimate of 400,000² to include all Mennonites in America and Europe, both children and adults, is about correct.

TABLE I—STATISTICS FOR ALL MENNONITES

I. Mennonites in Europe ³		Entire Population
1. Netherlands		70,000
2. Russia and Asia		50,000
3. Germany		9,000
4. Free City of Danzig		5,000
5. France		4,000
6. Switzerland		2,000
7. Poland		2,000
Total		142,000

II. Mennonite Bodies in North America⁴

	Baptized Members Only
1. (Old) Mennonites (Gen. Conf. organized 1898).....	46,442
2. The General Conference of the Mennonite Church of N. A. (1860).....	27,312 a

1. Correll, *op. cit.*, p. 14; Smith, C. H., art., Mennonite Origins, *Bethel College Monthly*, Feb., 1922, p. 12.

2. Correll, *op. cit.*, p. 3.

3. Correll, *op. cit.*, p. 23, excepting the figures for Russia for which he gives 100,000 before the World War. The figures for Europe refer to the total Mennonite population and so include children, while the figures for America pertain to baptized members only and therefore include no children.

4. Figures could not all be gotten for the same year but unless otherwise indicated they are taken from the *Mennonite Year-Book and Directory*, 1929, pp. 77-94.

a. *Minutes of the General Conference*, 1929, pp. 288-293.

30 MISSIONARY INTEREST AMONG MENNONITES

3.	Mennonite Brethren Church of N. A. (1878).....	10,000	b
4.	Mennonite Brethren in Christ Church (1883).....	9,925	c
5.	Old Order Amish Mennonites (1693).....	7,746	
6.	The Central Conference Mennonites (1899).....	3,250	
7.	Church of God in Christ, Mennonite (Holdemans 1858)....	2,100	
8.	Conservative Amish Mennonites (1911).....	1,932	d
9.	Reformed Mennonites (1812).....	1,764	
10.	Krimmer Mennonite Brethren (1869).....	1,850	
11.	Old Order Mennonites (Wislerites 1870).....	1,608	
12.	Defenceless Mennonite Brethren of N. A. (1910).....	1,400	e
13.	Defenceless Mennonites (1866).....	1,000	
14.	Hutterian Brethren (1528).....	1,000	e
15.	Kleine Gemeinde (1820).....	400	f
16.	Stauffer Mennonites (1850).....	236	
17.	Independent Mennonite Groups (Russian 1873-1880).....	12,000	f
18.	Recent Mennonite Immigrants (Russian 1917-1929).....	15,000	g
Total.....		144,965	

b. *Mennonite Quarterly Review*, April, 1927, p. 6.

c. *M. B. C. Conference Report*, 1928, pp. 55-60.

d. *Mennonite Year-Book and Directory*, 1929, p. 64.

e. Smith, *The Mennonites*, p. 333.

f. Smith, *The Coming of the Russian Mennonites*, p. 250; *ibid.*, pp. 259-264.

g. *Mennonite Quarterly Review*, April, 1927, p. 9 places the figure at 30,000 but that undoubtedly includes children. According to a letter from the Colonization Board of November 8, 1928, this estimate would be too high for the total by November 1, 1928 was only 19,901.

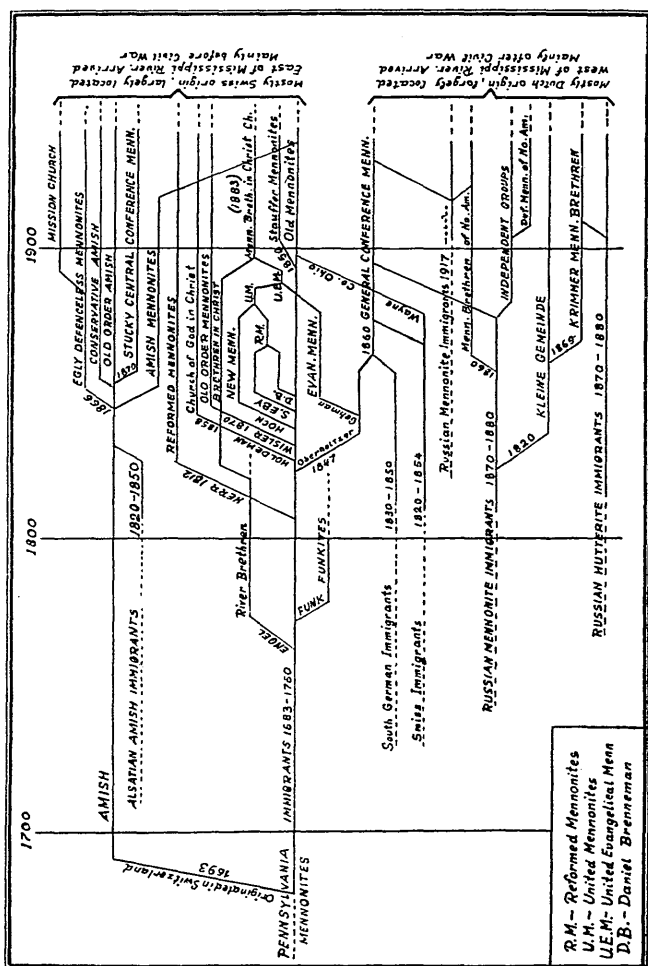


FIGURE 1. THE ORIGIN OF MENNONITE DIVISIONS IN AMERICA
(CF. SMITH, *THE MENNONITES*, p. 242.)

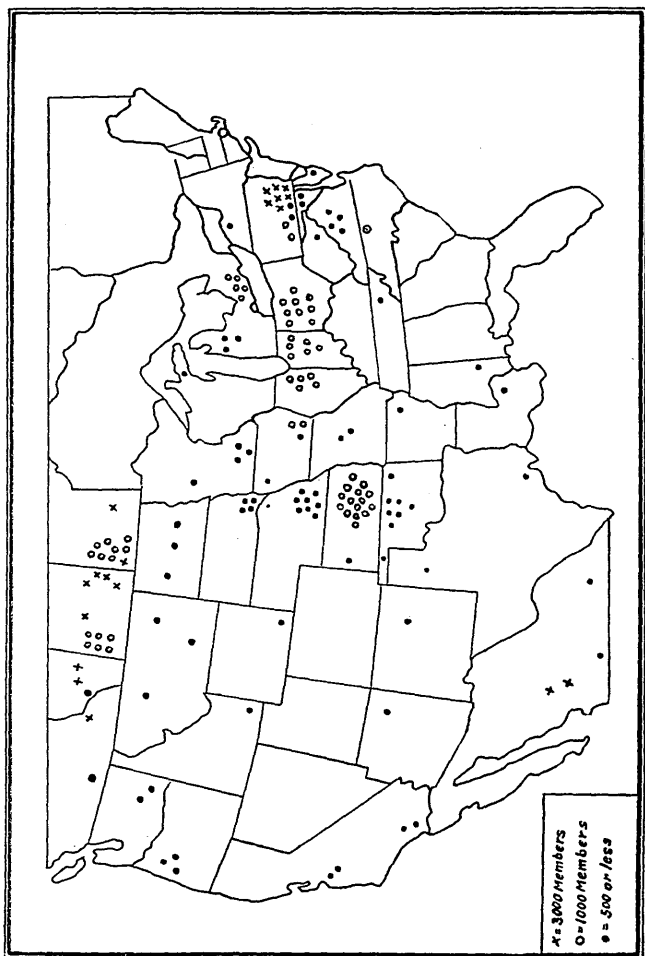


FIGURE 2. THE DISTRIBUTION OF ALL BRANCHES OF MENNONITES IN NORTH AMERICA
 (Cf. Smith, *The Mennonites*, p. 250)

CHAPTER II

THE SECT CYCLE AND THE NON-MISSIONARY MENNONITE MIND

From the discussion in the preceding chapter it is evident that the Mennonites of North America have a long and varied history. The origins of present day Mennonite attitudes and practices can only be understood in the light of this long and colorful experience of the past. During their early days Mennonites were probably no more interested in foreign missions than other Protestant bodies of that time. The Anabaptists and early Mennonites, however, did manifest an extraordinary zeal in spreading their religious convictions, which stands in great contrast to the tardiness with which the missionary interest has awakened and developed among them in modern times as compared with other Protestants. In this chapter we are concerned with the loss of this early spirit of missionary outreach and the development of a distinctly non-missionary mind which has tenaciously persisted to the present time in some Mennonite circles of America.

A. THE RELIGIOUS SECT CYCLE

Mennonites being a sect, a brief discussion of the social process of the formation and "natural history" of sects will throw some light on the gradual development and long persistence of the non-missionary Mennonite mind.

1. *Definition and Description of the Religious Sect.* A religious sect is a group of people drawn together by a religious interest who have separated from the world and have developed small communities with group ideals, doctrines, social control, and mores of their own.¹ As far as the great society is concerned the sect is a "conflict group", sociologically speaking, such as the gang, not an "accommodation group" as the club or the denomination.

1. Shonle, Ruth, *The Isolated Religious Sect*. Introduction.

The sect is set off over against the world and in conflict with it.¹ The sect is a homogeneous group united by common sentiment. It is a picked and permanent crowd.

"The crowd is a transitory sect which has not chosen its members. The sect is a chronic kind of crowd; the crowd is an acute kind of sect. The crowd is composed of a multitude of grains of sand without cohesion; the sect is a block of marble which resists every effort. When a sentiment or an idea, having in itself a reason for existence, slips into the crowd, its members soon crystallize and form a sect. The sect then, is the first crystallization of every doctrine. . . . Every idea is predestined to define itself in the more specific form of the sect, to become later a party, a school or a church—scientific, political, or religious. . . . The sect is composed of individuals united by a common idea and aim in spite of diversity of birth, education, and social status. . . . The sect corresponds to the community of faith, the caste to the community of professional ideas, . . . the class is a community of interests."²

2. *The Sect Process.* Sects tend to go through a complete cycle from fusion with the community, through a crisis and conflict period when the schism occurs and the isolation is accomplished; through a middle period of indefinite duration when isolation is maintained as a group ideal and when certain definite group characteristics are developed; and at last through a period of declining isolation when the group tends again to be assimilated with the world.³ In the meantime both the sect and the "world" undergo changes which makes the fusion possible.

"A sect, like most other social institutions, originates under conditions that are typical for all institutions of the same species, then it develops in a definite and predictable way in accordance with a form that is predetermined by characteristic internal processes and mechanisms, and that has, in short, a nature and natural history which can be described and explained in sociological terms."⁴

The sectarian is, therefore, a different person in the different

1. Park & Burgess, *Introduction to the Science of Sociology*, pp. 50, 722.

2. *Ibid.*, pp. 204-206. Reprinted by permission of the University of Chicago Press.

3. *Ibid.*, p. 873; Shonle, *op. cit.*, p. 1.

4. Park and Burgess, *op. cit.*, p. 873. Reprinted by permission of the University of Chicago Press.

stages of the life of the group. He changes when the group changes, and the group changes with changing sets of conditions and relations. Hence it is impossible to understand the sect or the sectarian by merely studying their present or past creed, they can be understood only if studied with regard to the groups with which there was contact or conflict and the social matrix in which they took form and developed.¹

B. THE MENNONITE CONFLICT WITH THE WORLD

1. *The Early Conflict and the Missionary Mind.*

a) *Origin of Sects.* Sects begin in social unrest, at times when the fixed order is breaking up or tending to do so, and are the result of an effort of groups to integrate themselves anew—a new order arising out of social chaos.² Mere restlessness and confusion will, however, not produce a sect. There must be a leader to direct this unrest. There must further be a dominating religious interest, that is, a religious problem and solution, or the results will merely be a club or society and not a religious sect. Conditions of dissatisfaction with old ways, unrest and confusion loosen the bonds of union and a few kindred spirits with a dominating religious interest find each other, and a nucleus with a leader is formed. Originally the motive rarely is separation but when the divergent nucleus excites severe enough opposition and conflict, isolation follows and others gradually are added to the original group.³

The conditions of general unrest before, during and after the Reformation, as we have seen, provided the background and matrix for the rise of the Anabaptist-Mennonites. There was an intense religious interest. The leadership, at least in the North, after the early Anabaptist days gradually centered around Menno Simons. Since the Mennonite solutions for the problems of life

1. Faris, Ellsworth, *The Sect and The Sectarian*, art., *Publications of the American Sociological Society*, XXII, 1928, pp. 145-147, 154.

2. *Ibid.*, pp. 145-147, 154.

3. Gillen, J. L., *Contributions to the Sociology of Sects*, Art., *American Journal of Sociology*, XVI, 1910, pp. 236 ff; Faris, *op. cit.*, pp. 145-6.

in that day were so different from current notions, Mennonites soon found themselves in conflict with the world in general.¹

b) *Causes of the Early Conflict.* The literal way in which the Bible, especially the Sermon on the Mount, was taken and the attempt to actually live it out according to the apostolic pattern as conceived by them, brought the Mennonites into conflict with the mores of the larger group. To quote:

“Mennonites have nothing to do with the Catholic or other Protestant churches now in formation. They aim at a new religious community, casting aside all cultural achievements of the past, and set their hope on the conscientious obedience to the words of Jesus and the reinstating of apostolic practices. In such a community there is no room for priests or their Grace-transmitting office. Personal religion and the consciousness of the constant availability of saving Grace must be accompanied by the maintenance of a high standard of everyday moral living. . . . They wish to unite voluntarily for the mutual discussion of the principles of the Sermon on the Mount in the loving bond of communion without being a communistic party. . . . There shall be a complete break with present culture. All that is or shall be, must be judged alone by their Biblical world view. This is the root of the manifold conflicting development within Anabaptism down to the present time.”²

Their position as it was gradually formulated included the following ideas which have been a fruitful source of conflict with the world. (1) That the Church is a voluntary community of believers united by the bond of love and independent of the State. (2) In a voluntary institution infant baptism as a sign of initiation has no place and should be substituted by adult baptism administered to believers only. (3) That although government is ordained for the protection of the righteous and punishment of the wicked, a Christian can under no conditions take up the sword in its defence since for him love is the ruling force in all relations and to take the life of another is always wrong. (4) That the Bible is an open book for all and is the only rule of faith and practice,

1. Brons, A., *Alte evangelische Taufgesinnte*, chap. 1.

2. Quoted by Correll, *op. cit.*, p. 7.

especially the New Testament. (5) That the sacraments have symbolical significance only.¹ It is very evident that these ideas if carried out in practice would soon conflict with state and church authorities and the larger group mores. It should also be mentioned that the lack of distinction in the minds of the authorities between the peaceful wing of the Anabaptists who became Mennonites and such movements as the Peasant's Revolt, the Zwickau Prophets, and the Muenster Uprising, was a further major cause for the continued conflict and its severity.²

c) *Nature and Result of Early Conflict.* The early conflict developed from disputations into persecutions including unimaginable torture and death inflicted upon the minority by the majority group.³ Some of the early leaders around whom the movement centered in the South were such men as Konrad Grebel, Felix Manz, Georg Blaurock, Michael Sattler, Ludwig Haetzer, Hans Denk, Wilhelm Reublin, Pilgram Marbeck, Balthasar Hubmaier, and Hans Langenmantel, while in the North were Leonert Bouwens, Dirk Philips, and Menno Simons. Several of these were university trained and a number of them had entered into active public disputations with the opponents.⁴ When persecution was resorted to it was naturally first directed mainly against the leaders and people of a higher class,⁵ but before long also included the rank and file for it was a determined effort to stamp out the movement. The following quotation from an old Hutterite chronicler indicates something of its severity.

"Some were torn to pieces on the rack, some were burned to ashes and powder, some were roasted on pillars, some were torn with red hot pincers, some were shut in houses and burned, some were hanged on trees, some were executed with the sword, some were plunged into water, many had gags put into their mouth so they could not speak and were then led away to death. Like sheep and lambs crowds of them were led away to be slaughtered. Others were starved and allowed to rot in filthy

1. McGlothlin, J., *Baptist Confessions of Faith*, pp. 1-49; Langenwalter, *Christ's Headship of the Church, etc.*, pp. 169-172.

2. Bax, E. B., *Rise and Fall of Anabaptists*, chap. 1, pp. 1-5; Correll, *op. cit.*, pp. 9-10.

3. See Bax, *op. cit.*, chap. 3; von Braght, *Martyrology*.

4. Langenwalter, *op. cit.*, pp. 42-97; Correll, *op. cit.*, p. 33.

5. Correll, *op. cit.*, pp. 14-15.

prisons. Many had holes burned through their cheeks. The others who escaped all this were chased from one place to the other. Like owls and bitterns they dared not go abroad by day but lived and hid themselves in rocks and caverns in wild forests, in caves and pits of the earth."¹

Many thousands died although there is no way of knowing the exact numbers.²

There were two strains in early Anabaptism. The suppression and persecution, led, on the part of some, not only to an expectation of a speedy return of Christ, but also to great mission plans to exhort the world to be prepared for this return. The Muensterites, for example, were even willing to use force to aid in the conversion of others.³ The other group, the majority but less known, had their reputation spoiled by this group as no differentiation was made. The continued severity of the persecution did not only result in the killing off of the leaders and a great many others, but also scattered those remaining into all directions where they sought hiding places so as to be able more completely to isolate themselves from the world. They withdrew and regarded themselves as "the suffering and quiet in the land." The tendency was to set up counter communities with a "conscious superiority" and consider themselves as God's chosen people.⁴

There is considerable evidence of the early proselyting spirit among Mennonites. To quote:

"In 1527 the Tauferversammlung of Augsburg sent out seventy Sendboten (Messengers) who scattered themselves over large areas preaching their doctrines. The persecution, of course, drove many preachers from place to place which also gave opportunity to spread their teachings. Menno himself traveled very much. . . . Leonert Bouwens has given us a list of 74 places in which he baptized 6506 persons."⁵

1. Quoted by John Horsch, art., *Mennonite Year Book and Directory*, 1926, p. 29.

2. Correll, *op. cit.*, p. 10, estimates 5,000 before the end of the sixteenth century; Jones, *The Church's Debt to Heretics*, p. 237, estimates 30,000 in all; cf. Vedder, *History of the Baptists*, p. 188, for the same estimate.

3. Bax, *op. cit.*, chap. 8.

4. Correll, *op. cit.*, pp. 9-10; von Braght, *Martyrology*.

5. v. d. Smissen, C. H., art. in pamphlet on *Innere Mission*, by D. Goerz, p. 15.

“They preached their message with conviction. . . . ‘The preaching of these people produced startling effects. With a greeting of peace they would enter a cottage and begin to expound the Bible to the inmates.’ No wonder that the congregations sprang up everywhere.”¹

With the severity of the persecution and increased isolation the interest in proselyting decreased and was practically extinct by the middle of the sixteenth century.

“By about 1550 a great change took place among the Anabaptists. Before this time they had enthusiasm for a world mission, but after this they fled from the world and wasted their energies in the creation and application of strict rules of custom.”²

By the end of the sixteenth century the educated leaders who were not killed had died, and, with few exceptions, notably in Holland, their leaders from now on were uneducated farmers and workers.³ This continued lack of educated leaders must be considered as a factor in the later persistent non-missionary attitude. Before the end of the sixteenth century, then, due to the severe and unequal conflict with the world, Mennonites had become a sect with the beginning of a distinctly non-missionary mind, tending to consider isolation and non-conformity as the ideal.

2. *Results of Continued Suppression of Mennonites.*

a) *Later Development of the Sect Cycle.* Considering the sect as disturbing to its mores, society combats it, whereupon the sect naturally withdraws, isolates itself, builds up counter communities, and clings all the more tenaciously to its new faith. With the continuation of the conflict, gradually definite attitudes and value judgments develop and become fixed. Isolation becomes the ideal as it lessens the danger of contamination by the world.

1. Langenwalter, *op. cit.*, p. 12; cf. Bax, *op. cit.*, pp. 135-150, 296-298; von Braght, *Martyrology*, pp. 5-10, 72, 73, 307 ff.

2. Regier, C. C., *Sittengesetze*, quoted by Habegger, A., *The Development of the Missionary Interest Among the Members of the General Conference of Mennonites of North America*, pt. 1, p. 62; cf. Smith, *The Mennonites*, pp. 61, 67.

3. Correll, *op. cit.*, p. 55; cf. pp. 25, 136; Langenwalter, *op. cit.*, pp. 38, 39.

The implied superiority is resented by the outsiders. Isolation is further accentuated in case of the retention or adoption of peculiar form of dress, manner of speech, or other outward mark of distinction. Soon policies are defined, doctrines and dogmas formulated, and eventually administrative machinery is developed to carry into effect these policies and purposes. The peculiarities are gradually given divine sanction, are bolstered up by Scriptures, and become cardinal principles, the neglect of which is punished as heresy. Finally all the details of the social order and doctrines come to be considered not only as a way to live but as the only right and true way. Thus, group consciousness, group unity and solidarity, and a sense of unity with God, are fostered which act as further fortifications against the encroachments of the world.¹

The success of the sect in the struggle for existence depends largely upon its ability to satisfy the needs and wishes of its members without recourse to the world. Food, shelter, and clothing are some of the elemental necessities and are often met by mutual helpfulness, sometimes taking the form of varying degrees of communism. Provision is made for satisfying the wish for security, new experience, response, and recognition in various ways. By erecting certain ideals, glorifying certain types of personality and offering various positions of office, provision is made for recognition. The primary relationships of the group, its close fellowship, and the family life in the group provide for response. The innovator is not gladly received and new experience is provided largely in the democracy of the group or the persecutions from the outside. Economic and social security follows conformity while eviction follows the failure to conform. The socialization going on in the sect and the subordination to a few outstanding leaders, who, not only themselves live in the consciousness of a higher power, but demand allegiance, loyalty, and the sinking of the individual's wishes in the welfare of the group, if accompanied by sustained religious interest and continued isolation

1. Park & Burgess, *op. cit.*, pp. 872, 873; Faris, *op. cit.*, p. 158.

of the sect, will go far in keeping it from disintegration and reabsorption.¹

Once the sect has achieved solidarity and territorial isolation so that it dominates the section it occupies, the tendency is to control the organizations of its region, establish a press and schools, and so put the impress of its peculiar culture upon all institutions it controls and in reality become a state within a state.² After the sect is once started its further development is greatly aided by continued opposition from the outside, if not too severe.

b) *Nature of Continued Mennonite Conflict with the World.*

After the dramatic episodes of the early persecutions had passed, Anabaptism merged into Mennonitism, which, through the centuries, with few exceptions, represents the simple life of closed rural communities with few contacts with the outside world. To the end of the eighteenth century, as was partially pointed out in chapter one, the Mennonites in different countries of Europe, were continually subjected to various humiliating limitations upon their religious, social, economic, and civil liberties. Like the Jews they were, as a rule, merely tolerated without any inherent civil rights.

In the Netherlands, where Mennonites were rather numerous soon after the Reformation, the Reformed Church at different times all through the seventeenth century tried to influence the Dutch Government to pass laws against them. In 1574 the Reformed Synod tried to force infant baptism upon them. In 1603 an attempt was made to forbid their bishops to baptize. In 1604 an attempt was made to forbid the ordination of any more young Mennonite ministers. In 1605 the attempt was made to forbid the building of Mennonite churches.³ In spite of this constant opposition the Dutch Mennonites gradually prospered, became quite wealthy, and later also quite liberal.

In Switzerland suppression was more severe in later times

1. Shonle, *op. cit.*, pp. 151-153.

2. Park and Burgess, *op. cit.*, p. 872.

3. Smith, *The Mennonites*, chap. 3; Brons, A., *op. cit.*, chap. 3.

than in the Netherlands. In 1580 a decree was issued which forbade anyone to aid them in any way. In the seventeenth century they were still exiled and sent to the galleys while their property was confiscated. During this time many fled to other parts of the world. In the eighteenth century they were punished with fines and denied many rights of citizens. The Mennonites in the Netherlands at different times put forth efforts to help them, but the severity continued and many were banished, forced back into the state church, or had voluntarily left the country, so that by the nineteenth century the congregations remaining were few and small.¹

Although both Prussia and Poland invited Mennonites to settle upon their waste lands and gave them certain rights in the sixteenth and seventeenth centuries, they nevertheless suffered greatly during times of war. In 1773 they were given freedom of worship, were allowed to build their own churches, excused from military service, and given other privileges in Prussia under Frederick the Great. Towards the end of the eighteenth century their rights were again restricted and many left for Russia where more liberty was promised them.²

In parts of Germany, Mennonites at different times were not allowed to live in cities, engage in business, nor teach their children any trade, and were forced to settle on swamp or desert lands. Later, when these lands were built up into flowering gardens the laws, at times, were changed so as to prohibit their owning any real estate and forcing them to make their living as day laborers or cattle herders. In other instances they were merely limited in their right to own and buy land, and could sell to other Mennonites only provided the land had publicly been offered to Lutherans, Reformed, and Catholics at the same price for the previous six months.³

In South Germany, because of their refusal to serve in war,

1. Smith, *op. cit.*, chap. 4, pp. 83 ff; Brons, *op. cit.*, chap. 4.

2. Smith, *op. cit.*, chap. 5; Brons, *op. cit.*, chap. 6 and 7.

3. Correll, *op. cit.*, pp. 90, 95, 97.

they were not given the right of citizenship until about 1800. For a long time marriage was not considered legal unless the ceremony was performed by proper state church officials, and children of otherwise married parents were considered illegitimate and could not inherit property. Neither were Mennonites allowed to bury their dead in public cemeteries.¹

In most places where they were allowed to settle at all it was only with the provision that they would not propagate their ideas among the people of the country. For a long time they were not given the right of assembly and then often only with restrictions, as in South Germany where for some time each family had to pay six gulden per year for that privilege with the further condition that never more than twenty people of their own and none of any other confession would be present.²

How the Mennonites fared in Russia has been discussed in another connection and need not be repeated here.

The above, along with the discussion in chapter one, gives some indication of the limitations and restrictions imposed upon Mennonites in various countries of Europe up to the end of the eighteenth and into the nineteenth centuries.

c) *Mennonite Reaction to the Continued Conflict.* The continued conflict resulted in further isolation which in turn gradually came to be considered as ideal. Mennonites naturally settled in closed communities and, in cases, as for example in Russia, where their language differed from that of the country and they were given certain privileges of local autonomy in matters of government and education, they practically became a state within a state.³ In some communities in Switzerland, South Germany and other parts of Europe the matter of isolation was accentuated by retaining certain customs of dress which the rest of the world gradually discarded. The emphasis on "the simple life" tended toward the avoidance of all innovations in dress and

1. Correll, *op. cit.*, pp. 91, 99.

2. Correll, *op. cit.*, pp. 80, 81, 85, 86; see Smith, *The Mennonites*, pt. I, for details.

3. See Smith, *The Coming of The Russian Mennonites*, chap. 1 and 2.

otherwise as outward show and sinful pride. The following quotation, a remnant from the controversy in Switzerland toward the end of the seventeenth century as to whether or not it was permissible to replace the older practice of using "hooks and eyes" with the then incoming buttons and pockets, is an illustration of this attitude:

"Die mit Haken und Oesen wird der Herrgott erloesen;
Die mit Knoepfen und Taschen wird der Teufel erhaschen."¹
(Those with hooks and eyes the Lord God will save,
Those with buttons and pockets will be grabbed by the Devil.)

Everything of the outside world came to be looked upon with suspicion. Their own preachers who were chosen by lot, were considered as called of God since they were not recognized by the state which was the world, while the clergy of the state church could not be considered as called of God since they were recognized by the world.² The Bible continued to be considered as the only supreme authority, and with the idea of "every man a priest" and therefore the right of individual interpretation, led to some divisions in different parts of Europe. At first because of economic poverty, Mennonites could not very well support their ministers financially, later this practice was continued to retain democratic equality and rationalized by considering a paid ministry as "hirelings" and unscriptural. No brother is to rule over another. "Footwashing," in some circles, was practiced because of scriptural requirement as interpreted by them and as a sign of humility and equality. The ban was used as a means of discipline but the question of how strictly it was to be applied has been a matter of much controversy.³

The early hardships in the mountainous country of Switzerland, as well as on the swampy lands of the Netherlands, which made hard work and saving imperative, coupled with the application of their religious ideals of simplicity, honesty, and genuineness to everyday affairs of life, has helped to make Mennonites

1. See Correll, *op. cit.*, p. 51; Vedder, *op. cit.*, p. 191.

2. Kuhns, *op. cit.*, pp. 157-158; Correll, *op. cit.*, pp. 33, 35, 37.

3. Correll, *op. cit.*, pp. 39, 45, 49, 53.

experts in animal husbandry and farming. As such they became well known toward the end of the eighteenth century and were invited by various rulers, among them those of Prussia, Bavaria, Austria, and Russia, to settle in their territories to develop waste lands and serve as model farmers. As times grew more tolerant great inducements were offered by some of these rulers for Mennonites to migrate. Although during these times they were sought by some governments, due to the Mennonite seclusiveness, material success, and the keen competition they offered to the native population, they were, as a rule, disliked and hated by their neighbors.¹ This further served as an inducement to retain the isolation, and, whereas Mennonites knew that their being tolerated by governments had much to do with their success as farmers, they were rather inclined to keep their methods secret as much as possible, which was not conducive toward the development of any missionary attitude.

The continuation, then, of the opposition and conflict, even though in a less severe form, tended to continue isolation on the part of Mennonites in closed rural communities all over Europe as a defense measure, which in turn tended to set and make permanent the non-missionary tendencies. This attitude continued to be considered as Christian and ideal for some time after other Protestant bodies were already developing a missionary interest.

C. THE GRADUAL AWAKENING OF THE MISSIONARY INTEREST

1. *The Completion of the Sect Cycle.* In spite of the isolation and the resulting social stagnation of the sect there is also a constant pull toward the larger and more rapidly progressing community. When the isolated group tends to get so far behind that it is designated as strange, peculiar, and ridiculous but nevertheless is tolerated, there is a tendency to resent the inference of

1. Correll, *op. cit.*, pp. 100-139; Smith, *The Coming of the Russian Mennonites*, pp. 1-48.

inferiority. This expresses itself, on the part of the older members in the sect, by renewed assertion of superiority, and on the part of the younger element, in attempts at revision so as more nearly to conform to the standards of the outer community. This often brings on divisions and schisms which generally are a sign that the period of disintegration has set in. Nothing is harder on the sect as a sect, than toleration by the world mingled with pity. Persecution unites it and heightens its morale, unless too severe, when it may also break the self-confidence and cause dissension to arise. Sooner or later the world becomes more tolerant and refuses to take the sect seriously, which attitude is accompanied by a corresponding change in the sect. Gradually the customs, practices, ideals, and doctrines of the two groups more or less conform and the sect is again slowly fused with the larger community by ceasing to exist, or becoming a denomination gradually federating with similar bodies.¹

We are here not concerned with the complete fusion of the Mennonite sect with the outside community but only with the manner in which the missionary interest has gradually been awakened and developed. The early Mennonite interest in proselyting, in the strict sense, was quite different from what is today understood by foreign missionary interest although there is some relation between the two. Warneck makes it clear² that during the Reformation and long after, there was nothing like a foreign missionary interest in Protestantism although this was not the case in the Catholic Church. The point we are interested in here, is that when the modern missionary interest in Protestantism did arise, it still took a long time to finally work itself into Mennonite circles, some of which it has not affected to this day. Since this development was somewhat different in Europe and America the discussion is divided accordingly.

2. *The Awakening of the Missionary Interest among Mennonites in Europe.* Towards the middle of the seventeenth cen-

1. Faris, *op. cit.*, pp. 149, 152; Shonle, *op. cit.*, pp. 43-47, 153-155.

2. Warneck, *History of Protestant Missions*, chaps. 1, 2.

tury the Pietist movement began to make itself felt in Germany. In 1701 "The Society for the Propagation of the Gospel in Foreign Parts" was organized in England. With the Whitefield and Wesley awakening before the middle of the eighteenth century, the beginnings of the modern missionary movement were well under way. Mennonites, however, due to their isolation, were not affected by this new interest to any appreciable degree until about a century later.

There were, however, certain missionary germs retained in Mennonite circles from their early beginning. There was, for example, the idea that baptism was the sign of a covenant with God not to do evil but to do good according to the Sermon on the Mount.¹ There was the high regard for human life and personality as expressed in the refusal to kill even in war.² All through their history they held that, since love is the core of the Sermon on the Mount, the poor in their own group must be taken care of "auf dass in der Gemeinde Gottes kein Bettler gefunden werde."³ Even in their early history this idea had expressed itself in the form of deaconess work, and has been revived along with the establishment of orphanages and hospitals in various parts of Europe and America in more recent times.⁴ The idea of mutual helpfulness has at times been so prominent, that, in connection with isolation, it has in cases taken the form of communism, as, for example, in the Hutterite group.⁵

The early Mennonites in the Netherlands spread very rapidly, and, although at first persecuted very severely, were granted limited toleration toward the end of the sixteenth century under William of Orange. Differing from their brethren in other countries many of them here lived in cities and were engaged in trade, became well-to-do, were not confined so much to closed com-

1. Correll, *op. cit.*, pp. 31, 36.

2. *Ibid.*, p. 35.

3. *Ibid.*, pp. 36, 140; *Bundesbote Kalender*, 1906, pp. 30-33; Goerz, D., *Zur Diakonissen Sache*, pp. 2-11; Goerz, D., *Innere Mission*, pp. 16-17.

4. Goerz, D., *Innere Mission*, pp. 19-22; *Bundesbote Kalender*, 1908, pp. 28-30; 1911, p. 33.

5. Correll, *op. cit.*, pp. 15, 17, 19-21, 45.

munities, and became more liberal.¹ Along the lines of benevolent and missionary work, as well as higher education, the Mennonites in the Netherlands have been ahead of their brethren in other countries. Throughout the seventeenth century they sent provisions and money to their persecuted brethren in Moravia, Switzerland, and the Palatinate. In 1709 they organized the "Committee for Foreign Needs" which sent large sums of money to the Swiss Mennonites and helped many to America. Relief was, however, not confined to their brethren only. Such groups as the Swiss Waldensians were also given aid.² This work helped to bring different Mennonite factions closer together. In about 1780 "The Society for the Extension of Knowledge and for the Establishment of the Christian Religion" was organized by them which has become famous for its religious and scientific contributions.³ The new day for Mennonites of Europe, however, did not begin until 1811 when "The General Society of Mennonites" was founded which took over the work of the "Peoples Union for Service," which was organized in 1784, as well as the Seminary in connection with Amsterdam University, which was established as early as 1735.⁴ In 1867 a Mennonite school was also begun in Weierhof, Germany, and in about 1869, another at Erincourt, France, the latter being carried on in connection with children's rescue work.⁵ These institutions, as well as the schools in Russia after 1840,⁶ but especially the Seminary at Amsterdam, making for efficient leadership and a more unified church, were not without their influence in the direction of the development of missionary interest among Mennonites in Europe.

Toward the end of the eighteenth and the beginning of the nineteenth centuries, interest in more specific foreign mission-

1. Smith, *The Mennonites*, pp. 61-62, 66, 73, 82.

2. Smith, *The Mennonites*, p. 75; Correll, *op. cit.*, pp. 68, 75; *Mennonite Year Book and Almanac*, 1922, pp. 47-49; *Bundesbote Kalender*, 1907, p. 29.

3. Dosker, *The Dutch Anabaptists*, pp. 270 ff.

4. Smith, *The Mennonites*, p. 75; cf. Wedel, *op. cit.*, III, pp. 45, 48.

5. Hartzler, *Education among Mennonites of America*, p. 23.

6. Smith, *The Coming of the Russian Mennonites*, p. 41.

work began to manifest itself among Mennonites in Europe and contributions for that purpose were occasionally sent to societies like the German "Christentumsgesellschaft", the Basel, Barmen, and especially to the English Baptist Mission Society to which the Dutch Mennonites served as a sort of auxiliary since 1824. Although the "General Society of Mennonites" had done considerable work in the nature of home missions along the line of strengthening poor congregations, it was not until 1847 that the Amsterdam Missionary Society was organized by the Mennonites in the Netherlands, which began work in Java in 1851 when Rev. Peter Janz was sent out as their first missionary. In 1869 work was also begun in Sumatra when the Mennonites of Russia decided to cooperate with the Amsterdam society and sent out Henry Dirks as their first worker. The work on these islands has increased and was later also supported by other Mennonites in Europe.¹ Largely due to the World War this work has suffered considerable reverses in recent years.

3. *The Gradual Awakening in America.* Mennonites coming to America in Colonial and pre-Civil War times at last found here the long sought liberty. This new freedom permitted them to live their quiet life and continue their isolation undisturbed. They had learned to look with suspicion upon the outside world, settled in closed communities, and on the whole retained the early century practices, customs, and attitudes much longer and more faithfully than their brethren in Europe.

a) *Economic and Social Conditions.* During the first years in America the economic conditions were such that their entire time and energy was required to meet the material needs. So poor were the early Germans that Germantown was referred to as "Armen-town" (Poor-town). This poverty, however, soon changed into prosperity, especially among the Mennonites who in their past had developed habits of thrift and skill. All Germans were excellent farmers, but, as Kuhns says, "if we make any dis-

1. Wedel, *op. cit.*, III., pp. 185-203; *Bundesbote Kalender*, 1908, pp. 28-30; Smith, *The Mennonites*, p. 76; Dosker, *op. cit.*, p. 281; *Bericht ueber die 400-jaehrige Jubilaeumsfeier der Mennoniten*, p. 68.

tion where all are excellent the Mennonites may be said to illustrate to the highest degree the skill in agriculture," and Lancaster County, Pennsylvania, has in later years become the wealthiest farming county in the United States.¹ With the whole family working hard, and with the emphasis on simple living, therefore spending little, Mennonites soon become well-to-do. They were especially noted for their big barns and flair for fine horses, for which, as the following saying indicates, they, as also other Pennsylvania-Germans, often cared too much.

"Weiber sterbe isch ka Verderbe, aber Geil verrecke das isch a Schrecke." (For wives to die is not so bad, but when horses perish that is terrible.)²

In any case it was not economic poverty that kept the American Mennonites from engaging in mission-work earlier than they did. Dr. Correll says that a spot map of the United States indicating the highest land values in the country, in many cases coincides with the location of Mennonite communities.³ We are not concerned here with the question as to whether they wisely chose their land, or whether they created these land values. The point is, that material poverty is not what hindered the development of a missionary interest. The indication rather seems to be that this absorption in material things has been a cause for the delayed development.

Socially and culturally many of the former restrictions imposed upon them from the outside have so deeply ingrained themselves upon the Mennonite mind that they have in various forms been continued as ideals in free America. Considerable pride is taken in referring to themselves as being "Little and unknown, loved and prized by God alone,"⁴ or "Die Stillen im Lande" (the quiet in the land). Cities and trade were formerly often forbidden them, which has left a distrust against these things that is still current and has resulted in the notion that farm-

1. Kuhns, *op. cit.*, p. 84; Cassel, *Geschichte der Mennoniten*, p. 379.

2. Kuhns, *op. cit.*, p. 93.

3. Correll, speaking before a seminar group, The University of Chicago, winter, 1928.

4. Kuhns, *op. cit.*, p. 172.

ing is the most honorable of professions. Their "land hunger" and the tendency to hang on to whatever land is once secured has become proverbial. The state was often their persecutor in the past and for some time in America they hesitated to become citizens, or exercise their voting power after having become citizens. The representative of the state, the politician, is still considered as the most typical of all worldlings. Records of any kind, church buildings, church bells or organs, could in the past easily have served as clues to their hunting enemies, hence the continued antipathy, in some quarters, toward tomb stones, historical records, photographs, and church buildings of any sort, let alone church bells or organs. The past necessity for saving and living the simple life as well as the fear of anything that might savor of pride, also has much to do with the opposition to these things, as also with the continuation of the plainness in dress, food, and home.

The "every man a priest" idea, along with the "kleiner aber reiner" (smaller but more pure) ideal, has often led to excommunications and schisms. The persecution, suppression, and suffering of the past has made for persistence and resignation as probably the two most characteristic Mennonite attitudes¹ which are still considered as especially Christian virtues. In some respects they are closely akin to the idea of predestination or even fatalism. Whatever happens is of God and is for the best of those who love Him. It is therefore not only futile, so some communities hold, but also sinful to try to get ahead of Him or interfere with His plans by such means as lightning rods, carrying any kind of insurance, or even doing mission-work. Furthermore, the proselyting by means of force, to which they were subjected in the past as it was conducted by state churches, has helped to make anything of that nature extremely distasteful to Mennonites. In some quarters even today any attempt at mission-work among people of non-Mennonite faith in America is considered somewhat as "casting pearls before swine." Foreign missions

1. See Hoover, *Mennonite Social Attitudes*.

may be more justifiable but even there one runs the risk of working against God. Isolation has been continued by living in more or less closed communities and, in some cases, the barrier is emphasized by insisting on certain apparel or other distinguishing marks. Mennonites once were a "peculiar people" persecuted by "other churches" which led to the tendency of putting "the world" and "other churches" into the same category. As "God's chosen people" the tendency is to think, in many cases, that just the opposite of what "the world" does, which includes other churches, would probably be the more nearly right thing to do. Hence, since "worldly churches" do mission work, many Mennonites for a long time naturally were inclined to look upon that activity with suspicion also. The world, it was taken for granted, could only be wrong.

b) *The Early Religious Environment of American Mennonites.* The various religious currents of an awakened life that played upon Mennonites of America at different times before 1850, although stirred to a degree, never sufficiently aroused them to anything like a general interest in missions. This fact indicates something of how thoroughly set they had become.

The Quaker missionary spirit had been felt by Mennonites as early as 1655 when missionaries sent out by George Fox worked with success among them in the Netherlands and Germany. In fact, it was, as we have seen, through the influence of William Penn himself that the first Mennonites settled in Pennsylvania in 1683.¹ In America, too, the Friends have always been in more or less close touch with the Mennonites, especially during the early years.

An interesting development in Pennsylvania was the rise and progress of the German Seventh Day Baptists and the establishment of the monastic community early in the eighteenth century at Ephrata, Lancaster County, under the leadership of Conrad Beissel. This group of Pietist mystics created quite a stir. They

1. Faust, *op. cit.*, I, pp. 31-36; Kuhns, *op. cit.*, pp. 21-27; *Mennonite Year Book and Almanac*, 1906, p. 8; *ibid.*, 1896, p. 10; Correll, *op. cit.*, pp. 83, 84.

were active among the Mennonites of Germantown and the Quakers of Philadelphia.¹

The Schwenkfelders and Dunkards, both Pietist groups and similar to Mennonites, appeared early in Pennsylvania and have been rather closely associated with them in many respects.² The Dunkard-Sauer press, as also the Ephrata community, did considerable printing and publishing for the early Mennonites in America.³ They also were very successful in proselyting and secured numerous Mennonite converts.

In 1740 George Whitefield passed like a flaming comet through the colonies. He preached to thousands of Germans, who, though they could not understand English, flocked to hear the great evangelist and were deeply moved.⁴

In 1740 Bethlehem, Pennsylvania, was founded by Moravians. In the same year John Gruber, Henry Antes, and John Bechtel started a union movement which was to include all German sects and denominations around Philadelphia. This effort was eagerly supported by Count Zinzendorf upon his arrival in the colonies in 1741. In the year 1742 at least seven union meetings were held at different places including Germantown, at some of which Mennonites, Schwenkfelders, Dunkards, Lutherans, German Reformed, Moravians, and Separatists, were present. The project, however, failed because of denominational jealousy.⁵

The Moravians were greatly interested in missionary work among the Indians. Their efforts at such places as Gnadenhuetten and Friedensthal were prosperous and many converts were made. Their missionaries, such as Post, Spangenburg, Nitschman, and Seisberger, were "John Elliots" of the West in patient and self-

1. Kuhns, *op. cit.*, pp. 181, 182; Faust, *op. cit.*, I, pp. 48, 51.

2. Kuhns, *op. cit.*, pp. 155, 183; Faust, *op. cit.*, I, p. 115.

3. See Bender, H. S., Bibliography of American Mennonite Literature, *Mennonite Quarterly Review*, Jan., 1927.

4. Kuhns, *op. cit.*, p. 156.

5. *Ibid.*, pp. 167-169; Faust, *op. cit.*, I, pp. 117, 126; Jacobs, *The Lutherans*, (*Am. Ch. History Ser.*, IV.) pp. 200-204.

denying endurance. The French and Indian Wars, however, later interfered with, and practically put an end to the work.¹ Mennonites, although in touch with the missionary-minded Moravians, were not moved to similar undertakings until more than a century later.

As already indicated, Lutherans and German Reformed had also early settled in Pennsylvania. In 1741 Heinrich Muehlenberg was appointed pastor of the three Lutheran congregations then in Pennsylvania. Having studied under August Herman Francke at Halle, the center of the Pietist movement and early missionary wing of Lutheranism in Germany,² Muehlenberg was another possible factor in the gradual missionary awakening of Mennonites, had they been more responsive.

The work of Whitefield has already been referred to. The influence of the great Evangelical Revival sweeping over the colonies was more and more felt also in Mennonite circles. Somehow the homestead of the Mennonite preacher, Martin Boehm, in Lancaster County, became a center of Methodist influences. Asbury frequently stopped here and stirring revivals were held, resulting in the conversion of a considerable number of Mennonites. Henry, the son of Martin Boehm, became Asbury's traveling companion for a number of years. The general shake-up among Mennonites seems to have been just enough to antagonize the majority leaders so that Boehm and his followers were excommunicated. At about the same time a similar movement had begun among the German Reformed under the leadership of Otterbein. Boehm and Otterbein first met in about 1766 and were at once attracted to each other. Twenty-three years later, in 1789, they formally organized the present United Brethren Church at a meeting of fourteen ministers, five of whom were Mennonites and nine Reformed. These Boehm and Otterbein revivals, although culminating in a separate and growing church, never-

1. Kuhns, *op. cit.*, p. 169; Faust, *op. cit.*, I, pp. 116, 205.

2. Faust, *op. cit.*, I, p. 117; Kuhns, *op. cit.*, p. 155.

theless, greatly stirred and continued to influence the Mennonite communities.¹

At about the same time efforts of Jacob Engel, a Mennonite preacher in Lancaster County, who also became convinced that the church needed new life and, with his brother John, started to hold prayer meetings, resulted in founding another sect called, River Brethren, in 1776.²

The work of Jacob Albright, a Lutheran layman who began holding revival meetings among the Germans in eastern Pennsylvania, also affected the Mennonite communities, finally resulting in the formation of the present Evangelical Church or Association, in 1800.³

Another group that spread in Pennsylvania a little later were the Winebrennerians, beginning with revival meetings held by John Winebrenner, a minister of the German Reformed group. His preaching was heard by great numbers of Germans. In 1829 a separate organization, The Church of God, was established by him and his followers.⁴

The influence of the Pietist movement, then, has been one of the marked characteristics of the first one hundred and fifty years of the Germans in Pennsylvania. The Quakers were soon followed by a small group of Mennonites, who founded Germantown in 1683. To these were added the Ephrata Society, the Dunkards, Schwenkfelders, Moravians, the work of Wohlfart, Bauman, Mack, Whitefield, Asbury, Zinzendorf, Muehlenberg, Boehm, Otterbein, Engel, Albright, and Winebrenner, all of whom were influenced by Pietism. Religious unrest was breaking forth in a series of revivals and in a number of cases resulted in the formation of new evangelical sects and denominations. "In fact,

1. Kuhns, *op. cit.*, pp. 187-189; Faust, *op. cit.*, II, p. 421; *Am. Ch. History Ser.*, XII, pp. 326, 335-337, 347, 353.

2. Kuhns, *op. cit.*, p. 179.

3. *Ibid.*, pp. 189-190; Faust, *op. cit.*, II, p. 424; *Am. Ch. History Ser.*, XII, pp. 393-399.

4. Kuhns, *op. cit.*, pp. 187-191.

no people in America were so subject to religious excitement as the Germans of Pennsylvania during the eighteenth century.”¹

c) *The Missionary Interest.* At last the total effect of the awakening was too much even for stagnant Mennonite communities to resist, and in the middle of the nineteenth century, the history of Mennonitism in America is marked by schisms and divisions.² Deplorable as these divisions were, they were also evidence of new life. As we shall see in the next chapter it was this general unrest during the middle of the last century that was accompanied by the first manifestations of the missionary interest among Mennonites of America. The early proselyting spirit of Mennonites was extinct, due to persecutions, by the middle of the sixteenth century. From then on, due to continued isolation, at first caused by outside suppression and opposition but later maintained as an ideal, Mennonites were not much affected by and took little interest in, what was going on in the world about them. Finally, after 300 years of isolation, the modern missionary interest, already being active in other Protestant communities for about a century, gradually also found its way into Mennonite communities where it has been serving as a means of contact with the outside world ever since, helping them slowly to break down the old isolation and to complete the Sect Cycle.

1. Kuhns, *op. cit.*, pp. 155-160.

2. See graph on Mennonite divisions in chap. 1.

CHAPTER III

THE MISSIONARY INTEREST AND THE ORGANIZATION OF "THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA" (1847-1880)

In the first chapter it was pointed out that Mennonites came to America at different times in waves of immigration. In the second chapter the making of the non-missionary Mennonite mind-set was discussed. In this chapter the gradual awakening of the missionary interest among Mennonites in America and its relation to the organization of "The General Conference of the Mennonite Church of North America" will be traced.

In 1683 Germantown, Pennsylvania, was settled by thirteen Mennonite families comprising thirty-three persons. In 1688 William Rittenhouse arrived in Germantown and soon thereafter was elected and served as the first Mennonite pastor in America.¹ In 1697 the first meeting house was erected in Germantown which served as a place of worship for the various groups in the new village for some time. In 1708 the Mennonites built their own little church. On the ninth of May of the same year the first baptismal service took place when eleven persons joined the congregation and on the twenty-third of the same month the first communion service was held, with fifty persons participating. In 1724 there were five Mennonite churches in America with sixteen ministers.² So far as known the first meeting in the form of a conference was held in 1725.³ The purpose of this meeting was, among other things, to consider the translating of the Mennonite confession of faith into English so as to clarify their posi-

1. Smith, *The Mennonites of America*, p. 116.

2. Shelly, A. B., art., *Jubilaums-Fest der Allgemeinen Konferenz der Mennoniten von Nord Amerika*, pp. 34-40.

3. There is some question whether the year was 1725 or 27.

tion to the English speaking neighbors. At this meeting five congregations were represented by fifteen ministers. After this, conference meetings were held at more or less frequent but irregular intervals.¹ The contacts with the neighboring Protestant groups provided them with examples which no doubt exerted some influence.² By 1773 the Mennonite group had grown to comprise at least eighty ministers and fifty congregations, some of which had a membership of over one hundred and fifty.³ Concerning the occasional conferences a local historian, Christian Herr, in 1844, wrote:

"The Mennonite congregations in Pennsylvania are divided into three general circuits within each of which semi-annual conferences consisting of bishops, elders or ministers and deacons are held for the purpose of consulting each other and devising means to advance the spiritual prosperity of the members."⁴

The object of these conferences, however, seems to have been to obtain absolute uniformity in custom, practice and belief, which was not only fatal to unity but also caused many of the young people and the more progressive leaders to join other denominations. Krehbiel says:

"In character these conferences were not progressive but conservative, not constructive but purifying, not tolerant but exclusive. . . . Erroneously it was held that union must rest on absolute likeness in doctrine and custom. . . . To this, Mennonite youth was not willing to submit. Unwilling to bear such a yoke, they in large numbers turned their backs upon the church of their parents and united with other churches. . . . Many (Mennonite) churches constantly decreased in membership and some have become entirely extinct. Not without reason did close observers say, 'the Mennonites are dying out'.⁵

Although at different times individuals and groups of Men-

1. Smith, *The Mennonites*, p. 208; cf. Cassel, *Gesch. d. Menn.*, p. 307.

2. Wedel, art., *Jubilaeums-Fest d. Allgemeinen Konferenz*, p. 78.

3. Shelly, A. B., *op. cit.*, p. 39.

4. Quoted by Smith, *op. cit.*, p. 208; cf. Eby, *Kirchen-Geschichte*, pp. 31, 131.

5. Krehbiel, H. P., *History of the Mennonite General Conference*, pp. 6-8.

nonites were deeply stirred by the religious awakening going on about them, the great majority seemed to remain in a state of spiritual lethargy. Krehbiel's characterization in the following quotation gives us a rather dark picture of conditions.

"This spiritually benumbed condition was a rather common state among practically all Mennonites in the country during the larger part of the eighteenth as also the first half of the nineteenth century. Education, both religious and secular, was largely neglected. Illiteracy was not uncommon. . . . The opportunities for spiritual uplift were meager. Preaching consisted mostly in a recital of Biblical, historical events, which usually began with Adam and closed with the Apocalypse, and was delivered in a sort of monotone singsong. The language used was mostly . . . Pennsylvania Dutch. Missionary work . . . was looked upon with disfavor or even disapproval, and higher education was decried."¹

A. THE AWAKENING IN VARIOUS CENTERS

It was a hard struggle to awaken Mennonites to greater religious activity and to a feeling of missionary duty.

"The first signs of a coming change, forecasting the dawn of a new era came at last. Modern constructive activity . . . first appeared towards the close of the first half of the last century. During that period a number of persons, being spiritually awakened, recognized the lethargic condition of the church and endeavored, though not wisely, to awaken the church from its drowsy spiritual stupor. Unfortunately the effect was schismatic. . . . Men opposed each other, the issues became confused and were made personal, strong leaders attracted a following to themselves, and promptly succeeded in petrifying into immobility their new partisan group, fixing their special teaching upon them and setting these new groups into permanent antagonism to all other groups. . . . Yet there was hope in this stir and commotion. The ground was being prepared for new forms of activity."²

Gradually an interest in missions also made itself felt. New life

1. Krehbiel, H. P., *Mennonites of America*, p. 15.

2. *Ibid.*, p. 16.

was especially evident in three centers before 1860. These three strains shall be considered separately.

1. *The Pennsylvania Movement.* After the War of 1812 the general restlessness that began to manifest itself in Mennonite circles was due to a number of causes. (1) Educational facilities were better and became more universal which helped to enlarge the general outlook of the young people. (2) Further immigration from the Palatinate and Switzerland took place. The newcomers were people with divergent customs due to a century of progress in Europe and conservatism in America, and so made for a little more tolerance among the American Mennonites. (3) These immigrants, for the most part, settled farther west than those already in America and this isolation produced a longing to get together with brethren of like mind even though in detail there was considerable difference.¹

a) *John H. Oberholtzer and the New Movement.* Protesting against the lifelessness and severe customs was a small group of liberals throughout the Franconia, Pennsylvania, district, led by John H. Oberholtzer. Oberholtzer was a young school teacher and minister, better educated and of more progressive spirit than most of his older brethren. He protested especially against the wearing of the prescribed plain coat which was collarless and of a definite cut. After some dispute, Oberholtzer appeared in the prescribed garb and the matter seemed to be settled but in 1847, when he asked the conference to adopt a written constitution in order that conference proceedings might be carried on more systematically his request was refused and the quarrel broke forth anew. As a result of these and other differences Oberholtzer and fifteen other ministers were expelled by the conference. They withdrew and organized a new conference on October 28, 1847, called "East-Pennsylvania Conference of Mennonites". A number of congregations went over bodily, while parts of others joined

1. Krehbiel, H. P., *History of the Mennonite General Conference*, pp. 11, 45.

with the new organization.¹ Later this new organization made attempts at reconciliation with the older group which, however, failed.²

b) *Liberalizing Tendencies.* The liberalizing tendencies in this new group are closely related to the development of their missionary interest and are of importance. The question of education seems to have been stressed. Concerning this matter an "eye witness" has the following to say:

"It was about this time (1847) that a spirit of opposition to schools in general, and to the Free School System in particular, was manifested by a majority of our Mennonite brethren . . . who argued that education was not necessary for even a preacher, that God could make even a post preach. . . I became a member of the new wing of the church in 1848. I had just assumed charge of Freeland Seminary, a boarding school for young men and boys, for whose founding the community was mainly indebted to my father, who was mover of the project very largely for the special benefit . . . of our own church. . . I am sorry to say that it had the contrary effect as our dear brethren imputed worldliness and pride as the motive of the undertaking. . . I sold Freeland Seminary to a corporation . . . and this corporation obtained a charter for a college . . . and opened Ursinus College in 1869."³

Although this educational venture did not succeed there was nevertheless a growing interest in education. As early as 1848 "Kinderlehre," religious instruction for children, was introduced.⁴ In 1862 a Catechism, Oberholtzer had produced, was reprinted to be used for religious instruction.⁵ In 1866 the Conference recommended to the preachers and congregations to introduce Sunday schools.⁶ Rev. Grubb tells how parents told him that they would

1. Krehbiel, *op. cit.*, pp. 66-68; Smith, *op. cit.*, pp. 244-5; *Verhandlungen der Ost-Pennsylvanien Konferenz*, I, p. 2, Oct. 2, 1847; Grubb, N. B., *Pennsylvania Memories*, art., *Bethel College Monthly*, Dec., 1923, pp. 15-16.

2. *Verhandlungen der Ost-Penn. Konf.*, I, p. 32, Oct. 2, 1862, and May 7, 1863.

3. Hunsicker, Henry A., *Church Divisions in 1847*, art., *Mennonite Year Book*, 1907, p. 20.

4. *Verh. d. Ost-Penn. Konf.*, I, p. 5.

5. *Ibid.*, I, p. 31.

6. *Ibid.*, I, p. 37.

rather see their children play cards or even buried than have them go to Sunday School.¹ Later, when the Mennonite school at Wadsworth, Ohio, was started, this East-Pennsylvania Conference loyally supported the undertaking² and by 1870 even voted to recommend that women students be allowed to enroll.³ A salaried and educated ministry was favored, it being considered a "holy duty" of the church to properly support its ministers.⁴

The matter of Christians going to law was interpreted more leniently by the new group.⁵ Although the peculiar cut for the minister's coat was dropped, nevertheless simplicity in matters of dress was still emphasized but those who did the "admonishing" were to do so with "patience".⁶ At the first session it was agreed to take people into the church from other confessions without requiring rebaptism provided the individual had already been baptized as an adult,⁷ and a few years later even that fell away when it was decided that such baptized as children should for that reason not be kept from the Communion table.⁸ Preachers from other denominations who were in good standing were not to be barred but rather encouraged to occupy Mennonite pulpits occasionally.⁹ The old custom, that young people planning to be married were to have such intention announced by the pastor to the congregation sometime before the wedding took place, was not to be required in the new group "since the Bible says nothing about it."¹⁰ The Bible was to be considered as authority on points upon which there was no disagreement as to its interpretation, however, "where the Bible is not clear we take no stand but let the majority decide."¹¹

1. Grubb, N. B., *op. cit.*, Feb., 1924, p. 13.

2. *Verh. d. Ost-Penn. Konf.*, I, p. 48; II, p. 3.

3. *Ibid.*, *loc. cit.*

4. *Ibid.*, I, p. 46; II, p. 16.

5. *Ibid.*, I, p. 5; also *ibid.*, May 5, 1853.

6. *Ibid.*, I, p. 37.

7. *Ibid.*, I, p. 2.

8. *Ibid.*, I, p. 15.

9. *Ibid.*, I, p. 16.

10. *Ibid.*, I, p. 10.

11. *Ibid.*, I, p. 13.

Whether foot-washing was to be retained as a ceremony in connection with the Communion service seems to have been a vital question. In 1851 it was decided that it should not be compulsory.¹ Two years later it was agreed that there should be absolute freedom in the matter and neither side was to be considered more right than the other.² Four years after that, recognition of foot-washing as a ceremony was withdrawn.³ The next session decided that foot-washing was to be spiritually explained and practiced.⁴ And in 1859 the congregations agreed to the spiritual interpretation of the matter which was now to be considered settled. Certain congregations not agreeing to such an interpretation had no representatives at these last two sessions and so were to have freedom in the practice of this matter.⁵ These congregations dropped out of the Conference altogether and in 1857, formed the "Evangelical Mennonites" who later became a part of what is now known as the "Mennonite Brethren in Christ Church."⁶

A liberal attitude on other matters was taken by the new East-Pennsylvania Conference as can be inferred from the following quotation from Mr. Hunsicker who was himself concerned in the whole movement:

"My father was an ardent Whig and he supported the measures that looked for the lightening of the burdens the country was under. He attended the township primaries, the county conventions that framed the ticket, and attended political meetings believing that as a good citizen it was his duty to do so. He was waited upon by minister Eli Landis and Elder John Gotwals, warning him of having offended the rules of the meeting, assuming that such was the duty only of people of the world. . . . About this time my father availed himself of a black oilcloth cover for his dearborn . . . and had elliptic springs put on the running gear of his carriage. . . . Though

1. *Verh. d. Ost-Penn. Konf.*, I, p. 14.

2. *Ibid.*, I, p. 17.

3. *Ibid.*, May 7, 1857.

4. *Ibid.*, I, p. 25.

5. *Ibid.*, I, p. 27.

6. Huffman, J. A., *History of the Mennonite Brethren in Christ Church*, p. 35.

my father always wore the Mennonite garb, he laid no stress on it and allowed his boys and girls to dress like others around them. . . . (His) ambition in striving to obtain an education . . . intensified opposition . . . culminating in the schism . . . of 1847 when John Hunsicker, my uncle, John Oberholtzer, William Landis, Israel Beidler, and my father, Abr. Hunsicker, Mennonites ordained as ministers, were literally put out of the meeting for holding liberal views in advance of the church. . . .'¹

That exclusiveness was not entirely overcome even by the new party is shown by its attitude on the "Lodge Question". In 1850 it was decided that no lodge member was to be admitted to the Lord's Supper.² The next session again discussed the matter and decided to leave it to the individual pastors.³ By 1851 there was, however, a sentiment so strong against lodge members that one such member was actually tried and condemned.⁴ Hunsicker and others joined this movement "in the full belief of a new and liberal church policy". They however proved too liberal even for the liberals. To quote:

"I was called to account . . . after the schisms of 1847. . . . Some of these ministers would make a test of fitness for preaching to be a tacit submission to the doctrine that no member may belong to any secret order. . . . (Some) held that such a church edict was an invasion of conscience. . . . My father, Abr. Hunsicker, Israel Beidler and myself were thrust out of the new party in 1851. . . ."⁵

The leader of the new group, Oberholtzer, also had his troubles. Not only was he maligned by the (old) Mennonite group with which he broke in 1847 but there seems to have been considerable opposition and even slander against him in his own group. Just what the point at issue was is not clear from the records of the Conference sessions. He, however, served as chairman of the Conference practically without a break from its beginning in 1847 to 1872. The Conference at this latter session

1. Hunsicker, H. A., *op. cit.*, pp. 20-22.

2. *Verh. d. Ost-Penn. Konf.*, I, p. 9.

3. *Ibid.*, I, 6th session.

4. *Ibid.*, I, p. 11.

5. Hunsicker, *op. cit.*, pp. 23-24.

passed two lengthy resolutions paying the highest tribute, respect, and thanks to Oberholtzer for his past leadership.¹ It should be mentioned here that in 1852 Oberholtzer began the publication of the *Religioeser Botschafter*, a religious paper wielding a wholesome and wide influence. This was an innovation and a very distinct liberalizing force as we shall see.

Another factor that caused considerable trouble and which has direct bearing on our subject was that of prayer meetings. Because of persecutions, Mennonites in the past had to hold their meetings, baptize, pray, and worship in secret, as was pointed out in former chapters. Many of these practices were adhered to long after the necessity ceased to exist. It appears that along about 1850 religious fervor made itself manifest in various Mennonite communities. Daniel Hoch, among Mennonites in Canada, was doing much along this line. He also attended some of these East-Pennsylvania Conference sessions and delivered some stirring addresses in the churches.² Soon prayer meetings of a rather revivalistic nature were held and even this liberal East-Pennsylvania group was too cold and reserved to know just what to do with manifestations of that sort. The matter was discussed at a number of Conference sessions. In 1853 it was decided that prayer meetings were to be allowed for those who wished them but were not to be compulsory, and neither side was to condemn the other.³ By 1856 there seems to have been much misunderstanding, disagreement and disorder, connected with these "public exercises" called prayer meetings, hence the former resolution was cancelled "since it is not commanded in the Gospels to have publicly announced meetings for prayer, but rather always to 'worship God in spirit and truth', which we earnestly commend to all our congregations."⁴ The objection seems to have been to stated times for prayer and to have such a public affair made of it, whereas, according to the Scriptures, Christians are to pray without ceasing

1. *Verh. d. Ost-Penn. Konf.*, I, pp. 15, 29, 30, 53.

2. *Ibid.*, I, p. 17.

3. *Ibid.*, I, p. 17.

4. *Ibid.*, I, p. 21.

or enter into their closet alone and pray in secret.¹ At the next meeting, 1857, one Rev. Wm. N. Shelly protested, holding that the decision of the previous year was unevangelical and unbiblical. He was, however, voted down by a large majority—twenty-four as over against three. In 1858 Shelly was deposed as preacher because of his disagreement and unwillingness to submit.² Although it is not definitely stated that this was the result of the differences regarding prayer meetings, yet indications are that such was the case. It appears Shelly and his group were a further addition to the body already referred to which dropped out because of their insistence on foot-washing.

c) *The Missionary Interest.* Along with other interests also came a gradual awakening of the missionary interest. At first this interest manifested itself in the form of charity. In 1848 the Conference decided to recommend that charity boxes should be put at the doors of the churches so that people could contribute as they left the services.³ The next year a treasurer was elected to handle charity and other Conference funds.⁴ In 1853 a resolution was passed which recognized the *Religionser Botschafter* as a Christian paper and considered it a duty of every preacher to help spread the circulation of the same. As soon as Oberholtzer had 1000 subscribers he was to pay \$25.00 per year into the Conference treasury, and for every 100 exceeding 1000, an extra five dollars. This money was to be used for "purposes wherewith the Gospel is to be spread."⁵

In 1858 missions were discussed more at length and the following action was taken:

"Since many of the ministers and members of our denomination have long since recognized from the Word of God that mission work is one of the duties of the Church, but as this important work has heretofore been entirely neglected among the Mennonites of America, while according to reports from

1. *Verh. d. Ost-Penn. Konf.*, I, p. 23.

2. *Ibid.*, I, p. 24.

3. *Ibid.*, I, p. 5.

4. *Ibid.*, I, p. 7.

5. *Ibid.*, I, p. 17.

Holland and Germany our brethren there have already begun with it, therefore, be it resolved, that J. H. Oberholtzer (chairman) write to our European brethren in the name of our congregations to find out more as to their teachings and arrangements regarding this work. And that Samuel Clemmer (secretary) is to keep a copy of said writing, so that it can be referred to later when the matter comes up again for decision.''¹

In a previous chapter we pointed out how the Mennonites of Europe had begun their mission-work. Their paper *Mennonitische Blaetter* (established in 1854) brought reports concerning the matter to the Mennonites in America. The recent immigrants from Germany also were a connecting link.² The above referred to letter was addressed to J. Mannhardt, editor of the *Mennonitische Blaetter*. The reply was not forthcoming for a long time so that Oberholtzer in his paper reminds the Mennonites in Holland of it in this wise:

“As it is the earnest desire of the American Mennonites to receive a reply, we request J. Mannhardt, that if the above mentioned letter has not reached him that he make this known to us, either by letter or through his paper as soon as possible.”³

In 1859 an answer came, written by B. C. Roosen of Hamburg, in which he describes the Mennonite Mission in Java which was at this time only a few years old. Roosen urged the American Mennonites to support this work, pointing out the fact that already Mennonites of Holland, Germany, Austria, and Russia had a part in it.⁴ The Mennonites in America did not let the opportunity to have a share in this work go altogether unheeded and for a number of years considerable sums of money were annually sent to Europe for the support of the mission enterprise carried on by the Missionary Association of the Mennonites of Amsterdam.⁵ This exchange of letters and church papers served

1. *Verh. d. Ost-Penn. Konf.*, I, p. 26.

2. See, Iowa Movement, below.

3. Quoted by Krehbiel, *History of the Mennonite General Conference*, p. 28.

4. *Ibid.*, loc. cit.

5. *Ibid.*, p. 29.

to acquaint the American Mennonites with the activities of their brethren in Europe and did much to stimulate the desire to carry on similar work.

In 1864 the East-Pennsylvania Conference made arrangements whereby two preachers were to visit the congregations in the interest of their spiritual growth and welfare. This custom was kept up for some years and undoubtedly did much to awaken the churches.¹ In 1865 the matter of missions was discussed again and a resolution passed that Matthew 28:19 and 20 be considered as a command of the Lord, saying further:

“Since, however, our churches have done nothing in this direction so far, it is recommended that all congregations from time to time have mission meetings and mission collections to support this heretofore neglected cause.”²

At various later sessions the matter was discussed and urged by resolutions and addresses.³ For a time there was an organization in existence in the Conference called The Pennsylvania Missionary Society, established in 1866 but as it did not engage in any direct mission-work and served only to transmit funds it was again dissolved in 1873.⁴ In 1866 the interest in city mission-work found expression. Work in Philadelphia was begun, which, however, soon took the form of church extension.⁵ Interest in rescue mission-work also found expression.⁶ For some time the Conference and congregations seemed satisfied to have only one collection a year.⁷ By 1876, however, some congregations already had mission collections the first Sunday of every month.⁸ In 1881 Women’s Missionary Sewing Societies were discussed and recommended.⁹

Thus has been traced in considerable detail the Pennsylvania

1. *Verh. d. Ost-Penn. Konf.*, I, pp. 34, 36, 39.

2. *Ibid.*, I, p. 36.

3. *Ibid.*, I, pp. 41, 46, 54.

4. *Ibid.*, II, p. 8.

5. *Ibid.*, I, pp. 38, 40; II, p. 18.

6. *Ibid.*, II, pp. 22, 51, 77.

7. *Ibid.*, II, p. 8.

8. *Ibid.*, II, p. 24.

9. *Ibid.*, II, p. 54.

movement, how it originated, what it revolted against, some of the broadening influences, and how finally the missionary interest broke forth and gradually developed. Already before 1860 new life began to show itself in other centers of the Mennonite Church and the Pennsylvania group early came in touch with them. These various groups for some years were acquainted with each other and influenced each other until finally in 1860 they formally united. It is necessary therefore now to go back a bit and trace the development of one of the other groups.

2. *The Canada-Ohio Movement.* After the Revolution, Mennonites from the United States migrated to Canada. This migration was due to a number of reasons. The younger Mennonites in Pennsylvania, because of population pressure, found it necessary to search elsewhere for cheap lands. At the same time there were those who were not in sympathy with the separation from the English Crown, to which they had promised allegiance at the time of their immigration. The period of national confusion following the Revolution did not strengthen the confidence in the new government. Large tracts of cheap land in Ontario, not far from the United States border, offered an opportunity to better their material conditions, remain under English rule, and not be too far away from their friends in the States. Soon these small groups were enlarged by newcomers from Europe. Early in the nineteenth century there were three main Mennonite communities in Ontario: in Lincoln, Waterloo and York counties.¹

a) *Daniel Hoch and his work in Canada.* As already noted, Mennonites during the first half of the last century were not given to much emotionalism. They took their religion rather as a matter of fact. Worship consisted of formal services and as a rule no attempts were made to stir up religious feeling. Gradually there appeared a conviction in different localities that true religion required a more vital and conscious experience and demanded a

1. Faust, A. B., *The German Element in the U. S.*, I, p. 465; Smith, *The Mennonites*, p. 229; Huffman, *History of the Mennonite Brethren in Christ Church*, p. 36.

cultivation of religious emotions through prayer-meetings and evangelistic efforts. About the middle of the last century there began a movement of this kind in Lincoln County, Ontario, under the leadership of Daniel Hoch.¹ The Canadian churches held their first conference in about 1820.² Spiritual life was at a low ebb. Meetings usually were held but once a month.³ English preaching, Sunday schools, prayer meetings, and evangelistic meetings were looked upon with suspicion if not actually banned.⁴ To prevent further decline, which was very apt to accompany the isolation of the various groups due to distance, Daniel Hoch, who lived near St. Catharines, Lincoln County, near Niagara Falls, made preaching tours at his own expense, visiting these scattered churches. As a result the demand for his services increased and soon Hoch spent his entire time in itinerary evangelistic work, various churches assisting him in a financial way.⁵ All this was under the (old) Mennonite Church, but Hoch soon became too aggressive for some of the leaders and accordingly he, with some of his followers, was excommunicated in 1849.⁶

b) *Ephraim Hunsberger and the Movement in Ohio.* Long before this Mennonites had settled in Ohio. In 1852 Rev. Ephraim Hunsberger moved from Pennsylvania to Ohio. He was made a bishop by the East-Pennsylvania Conference just before leaving so as to be able to serve the Ohio people in that capacity.⁷ We have noted that Daniel Hoch was in touch with the Pennsylvania group as early as 1851,⁸ at the time when Hunsberger was still there. It also appears that Hoch's itinerary work took him to Ohio before 1855,⁹ where, very likely, he again got in touch with Hunsberger who by this time had located here. In 1855 an organization was formed called "Conference Council of the United

1. Smith, *Mennonites in America*, p. 273.

2. *Ibid.*, p. 272.

3. Huffman, *op. cit.*, p. 36.

4. *Ibid.*, p. 37.

5. Krehbiel, *op. cit.*, pp. 18-19.

6. Cf. Huffman, *op. cit.*, p. 38.

7. *Verh. d. Ost-Penn. Konf.*, I, p. 16.

8. *Ibid.*, I, p. 13.

9. Krehbiel, *op. cit.*, p. 19.

Mennonite Community of Canada West and Ohio" in the formation of which Hoch took a leading part.¹ Already at the first meeting the "cause of missions was introduced and touchingly recommended by Ephraim Hunsberger." Upon his suggestion it was recommended that the congregations take one collection a year for the support of mission-work carried on by other societies.²

In 1858 this Canada-Ohio Conference met at Wadsworth, Ohio, at which session they extended an invitation to the Pennsylvania group to join them for the purpose of together doing mission-work in carrying the Gospel to isolated brethren as well as to awaken some of the other older Mennonite communities.³ Daniel Hoch had been elected by the Canada-Ohio Conference as traveling minister and the Mennonites of Pennsylvania were asked to help in this matter.⁴ From the very beginning of Hoch's activity he did not, and was not expected to, restrict himself in his labors to the churches calling him.⁵ For some reason or other the Oberholtzer group in Pennsylvania did not respond favorably to the Canada-Ohio invitation.⁶ Since this was during the years when the Pennsylvania group had troubles of its own regarding revival and prayer meetings⁷ it is quite evident that they were not altogether in sympathy with Hoch's methods and the general revivalistic tenor of the Canada-Ohio group. They favored the educational rather than the revivalistic process, as is clear from the fact that they early introduced religious instruction for children.⁸

c) *Mission Society Organized.* In 1859 the Canada-Ohio Conference met at Waterloo, Canada. From the point of view of missions this was an important meeting. A paper on the subject

1. Krehbiel, *op. cit.*, p. 19.

2. *Ibid.*, p. 40.

3. *Ibid.*, p. 24.

4. *Ibid.*, p. 25.

5. *Ibid.*, pp. 18-19.

6. *Ibid.*, pp. 24-25.

7. *Verh. d. Ost-Penn. Konf.*, I, pp. 17, 21, 23, 24.

8. *Ibid.*, I, p. 5.

was read by one A. Z. Detweiler, a member of the Conference.¹ Furthermore, a resolution was passed which favored the organization of a missionary society.² In September of the same year the proposed society was organized under a constitution, a part of which we quote:

“Article 1.—This society shall be known as the Home and Foreign Missionary Society of the Mennonites. Its object is to support the spread of the Gospel of Christ at home and among heathen people.

“Article 2.—Any person paying fifty cents into the treasury shall be considered a member of this society for one year. Twenty dollars paid in one or in successive payments, entitles the donor to life membership; the sum of fifty dollars making the donor a director for life.

“Article 6.—Every church in care of a minister is considered a branch of this society. . . .”³

The society was to be managed by directors chosen from the “Life Directors”, a position to be attained by the payment of a definite sum of money. The aim of the organization was only to obtain funds for the support of the mission cause. Membership in the society was obtained by making money contributions, and said money could be used only for mission-work. There seems to have been no aim to establish independent mission-work. A. Z. Detweiler, who read the paper on missions at the conference session, seems to have been the prime mover of this organization although he gives credit, as is seen in the letter quoted below, to E. Hunsberger of Wadsworth, Ohio, as having first suggested it. In a letter to Oberholtzer, which Krehbiel quotes, Detweiler asks for information about the Mennonite Missionary Society in Europe and also concerning the one just then recently organized in Iowa, which will be discussed later. He proceeds to say that it is the Canada-Ohio Mission Society’s purpose to support these other missions with money. Hence an organization with a constitution was effected concerning which he writes:

1. Krehbiel, *op. cit.*, p. 38.

2. *Ibid.*, p. 38.

3. Quoted by Krehbiel, *op. cit.*, p. 39.

"The contribution which we have prepared may become the basis for the carrying on of mission-work for all branches of Mennonites in America. . . . From the proceedings of your conference I observe that you also have the question of missionary enterprise under consideration, but that positive action has for the present been postponed. Permit me, therefore, to inquire whether you could not cooperate with us. If I am not mistaken, your conference is in a position to do much in furnishing both men and money. What then could hinder cooperation? Could you not send delegates to the next session of our missionary society?"¹

In the Pennsylvania group, it was noticed, how the idea of missions gradually arose and took more or less the form of a definite interest. In the Canada-Ohio group developments have also been followed from the beginning up to the time when the mission interest expressed itself in organization. It is now necessary to turn to another movement of a similar nature in Iowa, which took place at about the same time.

3. *The Iowa Movement.* In a former chapter it was pointed out that in about the middle of the nineteenth century several groups of Mennonites from Bavaria and the Palatinate emigrated to America, most of them settling in Illinois and Iowa. Between 1844 and 1856 practically an entire congregation from Eichstock, Bavaria, located in Lee County, Iowa.² Soon more arrived and the groups were increased, although not all individuals stayed with the Iowa and Illinois groups but settled in places farther East.³

a) *Background of the Iowa group.* The Mennonites in Europe had since 1847 carried on mission-work in Java,⁴ and these South German immigrants were acquainted with this work.⁵ The "Badisch-Bairisch-Wuerttembergische Gemeindeverband" had before this sent out itinerant preachers. When J. Mannhardt in 1854 started publishing his paper in Europe, the *Mennonitische Blaetter*, it at once found its way to Mennonites in America. The

1. Quoted by Krehbiel, *op. cit.*, pp. 40-41.

2. Smith, *op. cit.*, p. 240; Krehbiel, *op. cit.*, p. 30; Rupp, J., *Die Gemeinde zu Maxweiler*, pp. 8-10.

3. *Bundesbote Kalender*, 1891, p. 19.

4. *Verh. d. Ost-Penn. Konf.*, I, p. 26.

5. Habegger, *op. cit.*, pt. II, p. 35.

Mennonites in Iowa sent mission contributions to this paper.¹ Furthermore, the Iowa group was also in touch with the Pennsylvania movement as well as with the Canada-Ohio developments through Oberholtzer's paper.²

b) *Daniel Krehbiel and the Iowa Movement.* As intimated above some of these South German immigrants did not locate in Iowa or Illinois. There were Krehbiels in Clarence Center, New York, and Leisys and Krehbiels in Cleveland, Ohio.³ One of these men was Daniel Krehbiel who came to America at the age of twenty, in 1832, located in the state of New York, later worked in Buffalo, Ashland, and Cleveland, Ohio, and other places where there were scattered Mennonites to be found. In 1846, he married and settled in Cleveland, where he tried to gather the scattered Mennonites into a congregation. In this endeavor, however, he was not successful. In 1856 he, with his family, moved to Iowa where he had relatives. In Iowa at the time there were congregations at West Point and at Franklin Prairie, about nine miles from each other, in the southeastern part of the state. Krehbiel joined the West Point church. He soon noticed that the two congregations had very little in common. Besides, there were scattered individuals living about, whom Krehbiel felt the church should make an effort to serve. He therefore suggested to both congregations that they get together and consider forming an organization which would not only be mutually helpful but by means of which these isolated individuals could also be served.

c) *Organization.* In 1859 the two congregations met for deliberation.⁴ What was done at that meeting is best set forth in the report of the same which we quote in full:

“The United Conference of the Zion Church of Franklin Township, Lee County, Iowa, and West Point Church of West Point Township, Lee County, Iowa, was held today, March 21, 1859, in the Zion Church.

1. Habegger, *op. cit.*, pt. II, p. 35.

2. *Jubilaums-Fest d. Allge. Konf. d. Menn.*, p. 32.

3. Krehbiel, *op. cit.*, p. 30. Habegger, *op. cit.*, p. 36.

4. *Bundesbote Kalender*, 1891, pp. 19-20.

"The purpose of this conference is to devise ways on the one hand for the centralization of the Mennonite Churches, but chiefly, on the other hand, for supplying isolated Mennonite families with the Gospel blessings. Be it therefore resolved:

"1. That hereafter the above-mentioned churches shall observe as heretofore the customary missionary Sabbaths (the first Sunday of each month), and that on these days collections shall be taken for missionary purposes, both home and foreign, the collections being alternately for one and then for the other.

"2. That on the first Sunday of April of this year a collection shall be taken in both churches for the purpose of defraying the expenses of Rev. Jacob Krehbiel II., whom we send to Oskaloosa (Iowa) to preach the Gospel to the Mennonites residing there and to administer the sacrament of the Lord's Supper.

"3. That Daniel Krehbiel and Jacob Ellenberger of West Point, and Jacob Krehbiel I. and Jacob Krehbiel III. of Zion Church are to serve as a business committee for this union; and in addition they shall correspond with other Mennonite churches and invite them to join this union; and finally they shall have these resolutions published in the *Christliche Volks-Blatt*.

"4. That the next meeting of this union shall be held on the second day of Pentecost in 1860, at West Point.

"5. That the committee is authorized to purchase the necessary supplies and to draw upon the missionary treasury for defrayal of expenses.

JOHN C. KREHBIEL, Chairman,
CHRISTIAN SCHOWALTER, Secretary,
Zion Church, March 21, 1859."¹

From the above it is clear that these people were accustomed to monthly mission collections, a practice which they probably brought with them from Germany. The business-like and methodical way of the entire procedure is indicative of the fact that they had men in their midst who had received more or less training before leaving Germany.² Krehbiel in his *History of the Mennonite General Conference* points out that although an intimate

1. *Verhandlungen der Allgemeinen Konferenz der Mennoniten v. N. A., Erste bis Elfte Sitzung*, (1859) p. 2-3; translated and quoted by Krehbiel, *op. cit.*, pp. 31-32.

2. Rupp, J., *op. cit.*, pp. 9, 12; Krehbiel, *op. cit.*, pp. 401, 415, 418.

relationship existed between these two churches in the way of blood ties and old acquaintanceship it was nevertheless largely due to one man, Daniel Krehbiel, that this meeting was held. He suggested the idea and promoted it until it became a reality. The meeting was not to be an end in itself but a means to an end, namely "the cooperation in support and carrying on of mission-work."¹ Krehbiel seems to have been intensely interested in missions as well as the deepening of the spiritual life of the churches. His past experience at various places had convinced him of the disintegration that was awaiting groups unless something was done to keep them alive. Before he moved to Iowa he had met Oberholtzer in Cleveland while the latter was passing through to Canada on a visit, and undoubtedly they were an inspiration to each other.²

Here then, there was another missionary society founded. The purpose was the centralization of Mennonites for carrying on mission-work. Definite arrangements were made for the raising of funds, and definite work was undertaken. Out of this meeting grew the present General Conference of the Mennonite Church of North America. It is to be noted that dogmas, customs, traditions, and externals of any sort were not considered at all. The endeavor was not to make all alike in order to achieve union but by working together union finally was to be the result. The interest in missions had now definitely manifested itself in three different places among Mennonites,—the Pennsylvania group, the Canada-Ohio group, and now the Iowa group. The question of how the various groups finally got together is to be taken up next.

B. THE OBERHOLTZER PAPER AS A UNIFYING FACTOR

1. *Origin of the Paper.* The main welding and unifying factor in all this confusion was Oberholtzer's paper. The first

1. Krehbiel, *op. cit.*, pp. 32-34.

2. *Jubilaeums-Fest d. Allge. Konf. d. Menn.*, pp. 32 ff.

number of the *Religioeser Botschafter* appeared in 1852. The publication of a paper was an innovation among Mennonites and Oberholtzer was much criticized for the step taken.¹ He however insisted that "God could not well have revealed any better means by which to spread good influences wider and faster than is furnished by the art of printing"² and so at the cost of great personal sacrifices he continued. The influence of the paper was distinctly missionary as well as unifying. In 1856 the financial burden had become too heavy for him and a stock company was organized. The name of the paper was changed to *Das Christliche Volks-Blatt* with Oberholtzer continuing as editor.³ The paper was read by members of the three above mentioned groups as well as by others.⁴

From time to time there appeared editorials, articles, and reports concerning activities and aspirations of individuals and churches. In that way much was done to acquaint the various groups with each other and gradually bring them to think more and more alike concerning different subjects. Space permits reference to only a few items which illustrate the progress made, both as to the methods employed to achieve Mennonite union and as to what points were considered of real importance.⁵

In 1856 in an editorial, Oberholtzer suggested that Mennonite union be worked out according to the following steps: (1) ministers are to cultivate fraternal confidence; (2) have a meeting of representatives of several states to discuss matters; (3) this meeting to elect a committee to formulate a creed; (4) this creed to be published in the paper; and, (5) those accepting the creed are then to be considered the real Mennonite Church of America.⁶ This attempt at likeness in custom and doctrine to achieve unity never got very far.

1. Krehbiel, *op. cit.*, p. 16.

2. *Ibid.*, p. 15.

3. *Ibid.*, pp. 14-18.

4. Oberholtzer, *Jub. Fest d. Allge. Konf.*, pp. 29-33.

5. Files of early issues of the *Religioeser Botschafter* and the *Christliche Volks-Blatt*.

6. Krehbiel, *op. cit.*, p. 20.

The matter was brought up again in 1858 when Oberholtzer in an article discussed the problem of the Mennonites ever constituting an ecclesiastical body. He enumerates twelve points on which there is no agreement: (1) doctrine; (2) form of baptism; (3) the Lord's Supper and foot-washing; (4) attitude toward other denominations; (5) regarding the holding of public office; (6) the use of law courts for protection; (7) catechetical instruction and Sunday School; (8) missions; (9) method of selecting and calling ministers; (10) regarding an educated ministry; (11) the financial support of the ministry; and, (12) regarding the spread of Christian teaching by publication. The article is closed with a stirring appeal to those interested to express themselves on these points.¹ In the same year there also appeared the invitation of the Canada-Ohio group for the Pennsylvania group to join with them, which was discussed by Oberholtzer but which he did not altogether favor.²

2. *The Missionary Emphasis.* In the same year, 1858, Oberholtzer appeared with another article entitled "What the Mennonites in America Should Do", in which he points out that ministers should realize it as their duty to do all in their power to help in the spread in the Gospel, and that at least one man ought to be appointed and supported whose business it should be to visit the scattered members and congregations and strengthen them spiritually. This was a shift of emphasis from mere union and likeness to actual cooperation in mission-work. Gradually it was recognized that Christian life consists not merely in doctrine and customs but in action. The old emphasis of Menno Simons that "faith without works is dead"³ seems to have reasserted itself and the obligation of the church to do mission-work was more and more recognized. In an article of the same year one writer expresses himself very forcibly on this matter as follows:

"I am convinced that, if we are sincere followers of Christ, we cannot be indifferent in this matter. The disciples

1. *Christliche Volks-Blatt*, Mar. 10, 1858; cf. Krehbiel, *op. cit.*, p. 22.

2. Krehbiel, *op. cit.*, pp. 24, 25.

3. Herzog, *German Encyclopaedia*, quoted by Cassel, p. 19.

very faithfully did their work as missionaries. The world has not yet been converted; many are still unconverted. If we know this and have partaken of the divine nature, we cannot treat the missionary cause with indifference; particularly so far as home missions is concerned. Therefore, dear brethren, let us fraternally consider this matter in the next council. The Lord has blessed us with temporal goods. We have no excuse for not supplying the necessary funds for the maintenance of at least one missionary. It is simply a matter of willingness.'¹

According to this writer there is, however, still a difference in the attitude taken towards foreign and home missions. It was but natural that their interest in missions should begin with their own neglected brethren.

In 1859 the proceedings of the Iowa meeting were published and accompanied with a letter written by Jacob Krehbiel I., wherein is pointed out that the aim of the new organization was mission-work. He says:

"May the Lord so bless this small beginning that by and by the common bond of brotherhood shall unite all the Mennonite churches, that united they may care for the spiritual wants of all the isolated and scattered brethren of this faith."²

In the same issue of the *Volks-Blatt* there also appears a letter directed to Oberholtzer written by Daniel Krehbiel of Iowa, in which he says:

"Something new and very important . . . has recently occurred. . . . I refer to the movement which has sprung up in our two churches. . . . The proceedings . . . you have no doubt already received for publication. In this movement a subject has been taken up which surely has been neglected altogether too long by our denomination. What is here, in a small way, beginning to develop is, we observe, being agitated on a larger scale by the Mennonitische Blaetter, Danzig (Europe). The aim of the Christliche Volks-Blatt has long been in the same direction. Here and there are signs of awakening life among our brethren. It is greatly to be regretted that some, occasion-

1. *Christliche Volks-Blatt*, Sept., 1858; translated by Krehbiel, *op. cit.*, p. 27.

2. *Christliche Volks-Blatt*, Apr. 20, 1859; trans. by Krehbiel, *op. cit.*, p. 35.

ally even entire churches, are not friendly towards such a movement. Such ought, however, to be treated kindly and with forbearance. The Lord will in His own time grant even to them the great privilege of participating in His glorious work. For the dawn of morning which is gradually arising on the horizon emboldens us to hope, if not for a cloudless, yet for a blessed day. Then when the mild beams of the Divine Son of Grace shall have illumined and warmed the hearts, will come the time when all shall with united hands labor in the good cause. Perhaps the time is not far distant when the bond of fraternity shall extend not only from the Atlantic far into the western prairies, but even from the northern climes of Europe to this land of the setting sun. Glorious, inspiring, encouraging prospect! It cannot fail to fill everyone with joy that at last, also among us the command of Christ: 'Go ye into all the world', is receiving attention; that we too as a church may now enter the ranks of those who are engaged in the spread of the Gospel.'¹

It is evident from the above that the idea of missions was still very new among Mennonites at this time and that there were only a few individuals interested in the matter although this circle was growing. The *Menmonitische Blaetter*, published in Europe, evidently greatly helped the cause of missionary interest among Mennonites in America. Krehbiel further speaks of rather severe opposition and cautions that patience should be used with those lagging behind, with the assurance that sooner or later they too would have this interest awakened in them. Oberholtzer was overjoyed when he heard of the Iowa action and refers to it as ✓ "spoken out of his own heart", devoting a whole column in his paper to the discussion of the matter wherein he points out three things: (1) that here was recognition of the duty of missionary endeavor on the part of Christians; (2) that this idea was not in accord with current opinion in many Mennonite circles where the idea prevailed that it was wrong to support and send out ministers as the Iowa churches had decided to do; and, (3) that by the method of doing mission-work the Mennonites might be united.

1. *Christliche Volks-Blatt*, Apr. 20, 1859; trans. by Krehbiel, *op. cit.*, p. 36.

For these reasons he urged that the Iowa invitation be heeded and others, if possible, also attend their next meeting.¹

Before the next meeting of the Iowa group the *Volks-Blatt* at different times brought articles which gave expression to the fact that Mennonites were beginning to feel that a new day was upon them. Among the contributors of these articles, besides Oberholtzer and Daniel Krehbiel, were men like L. O. Schimmel of Pennsylvania, Ephraim Hunsberger of Ohio, someone from the East signing himself "Freimuth," and others.² Part of another letter by Daniel Krehbiel reads as follows:

"West Point, Iowa,
Feb. 5th, 1860.

"From number 92 of the *Volks-Blatt* I learn to my great pleasure that interest in missions is constantly gaining greater hold among the Mennonites. So my hearty well wishes are with the timely enterprise of the Canadian brethren. By the request of the officers of this church the attention of the brethren in Canada, Pennsylvania, Illinois and other places is kindly called to the conference to be held here on the second day of Pentecost, and we sincerely hope that many other churches will send delegates to it. For not only would the missionary cause find greater support among us, but to our denomination it would be no small gain to establish a more intimate and fraternal relation between all.

"The need for establishing an institution of learning here in the United States, in which young men could prepare for the ministry, is coming to be felt more and more distinctly. This matter deserves general attention and might be considered at such a meeting as the conference offers. . . . We recommend this matter to the thoughtful consideration of the brethren, accompanied by the modest wish that we may yet have the privilege to meet with many who read this and to discuss with them this very question; but let all things be entrusted to the guidance of the Lord.

DANIEL KREHBIEL."³

Oberholtzer and other writers continued to encourage the movement and urged that as many as possible of the outside

1. Krehbiel, *op. cit.*, p. 37.

2. *Ibid.*, *op. cit.*, p. 43.

3. Quoted by Krehbiel, *op. cit.*, p. 43.

attend. However, Iowa was far away in those days and as the time set for the meeting approached it seemed very questionable if many besides the local people would be able to attend.¹ An official invitation appeared in the *Volks-Blatt*, May 2, 1860.² Shortly before the time set for the conference the following list of subjects to be discussed were published.

✓ "1. Organization of all Mennonite churches of the United States that wish to take part, into a missionary society.

"2. The founding of an educational institution in the United States, in which young men may receive preparatory training for the ministry, as perhaps also for mission-work.

"3. The plans proposed in the Mennonitische Blaetter for the formation of a 'Menno Society'.

"4. Tract publication as suggested in the *Volks-Blatt*."³

We have traced the movement of awakening in the Pennsylvania, Canada-Ohio, and Iowa groups and have seen the gradual development of the missionary interest. Historically speaking the interest in Iowa expressed itself in definite organization a few months before the mission society in Canada was organized, the one having occurred in March and the other in May of the year 1859.⁴ We have also seen how the three movements were in part acquainted with each other through leading personalities but still more through the services of the *Christliche Volks-Blatt*. All of the various movements seemed anxious that they might get together and unite for more effective mission-work.

C. THE MISSIONARY INTERESTS UNITE AND ORGANIZE (1860)

1. *The Iowa Meeting of 1860.* We have noted the invitation of the Iowa group for others to attend their meeting to be held in 1860. The *Volks-Blatt* too, urged that as many as possible

1. Krehbiel, *op. cit.*, pp. 43-46.

2. *Ibid.*, p. 43.

3. *Ibid.*, pp. 44-45.

4. *Ibid.*, p. 38; *Verhandlungen der Allge. Konf. d. Menn., Erste bis elfte Sitzung*, (1859) p. 2.

from Canada and the East should be there. The Pennsylvania group discussed the matter at a regular session of their conference and agreed that anyone desiring to go shall be free to do so but no arrangements were made for the defrayal of expenses involved.¹ The Iowa conference convened on May 28, 1860 in West Point, Lee County, Iowa, and continued two days.² Besides the people from the two local churches, there had come Joseph Schroeder, from Polk City, Iowa, John H. Oberholtzer and Enos Loux from Pennsylvania. For some time there was considerable question as to whether Oberholtzer could go because of the expenses involved, he being a man of little means. However, certain individuals in Pennsylvania finally made themselves responsible for his expenses and insisted that he go.³

a) *Plan of Union.* After the opening of the meeting Oberholtzer was elected chairman and Christian Schowalter, a teacher in the Iowa community, secretary.⁴ The next action was to elect a committee of five who were to work out a plan of union and report the following day. On this committee were John H. Oberholtzer, Jacob Krehbiel I., Joseph Schroeder, David Ruth, and Jacob Krehbiel II.⁵ The next day this committee gave a report which divides itself into (a) the plan of union, and (b) the plan of carrying on mission-work. We quote from the minutes:

“UNION OF ALL MENNONITES OF NORTH AMERICA.

“It is a matter of gratification to every friend and supporter of Mennonite doctrines to know that within the United States and Canada there are about 128,000 Mennonites. But at the same time it is humiliating to know that this denomination has never, since its existence in America, constituted an ecclesiastical organization; that is, has failed entirely to cooperate as a general church. But most deplorable of all, seems to us, is the fact that, just because of the lack of fraternity among those who still cling to the Mennonite doctrines, there is in many places a constant increase of factionalism and

1. *Verh. d. Ost-Penn. Konf.*, I, p. 28.

2. *Verhandlungen der Allge. Konf. der Menn.* (1860) p. 4.

3. Krehbiel, *op. cit.*, p. 49.

4. *Verhandlungen der Allge. Konf. der Menn.*, (1860) p. 4.

5. *Ibid.*, (1860), pp. 4-5.

a corresponding decline in spiritual life. Because they recognize this state of affairs many ministers and members have for many years earnestly desired that an intimate and fraternal cooperation might be gained. Accordingly, a number of ministers and members in the Western states issued a call for a general conference, to meet at West Point, Lee County, Iowa on May 28, 1860, for the purpose of considering ways and means for the unification of all Mennonites of North America, conformable to I Corinthians 12:12-27.

"After this great and important matter had, under devout prayer and supplication, been deliberated upon, the following resolutions were adopted:

"1. That all branches of the Mennonite denomination in North America, regardless of minor differences, should extend to each other the hand of fellowship.

"2. That fraternal relations shall be severed only when a person or church abandons the fundamental doctrines of the denomination; namely those concerning baptism, the oath, etc., (wherein we follow Menno Simon), as indeed also all those principal doctrines of the faith which we with Menno base solely upon the Gospel as received from our Lord Jesus Christ and his apostles.

"3. That no brother shall be found guilty of heresy unless his error can be established on unequivocal Scripture evidence.

"4. That the General Conference shall consider no excommunication as scripturally valid, unless a real transgression or neglect, conflicting with the demands of Scripture, exist.

"5. That every church or district shall be entitled to continue, without molestation or hindrance and amenable only to their own conscience, any rules or regulations they may have adopted for their own government; provided they do not conflict with the tenets of our general confession.

"6. That, if a member of a church, because of existing customs or ordinances in his church, shall desire to sever his connection and unite with some other church of the General Conference, such action shall not be interfered with."¹

This plan as set forth seeks union in essentials only and allows full freedom in non-essentials. As to confession of faith the Scriptures are to be considered authority rather than tradition.

1. *Verhandlungen der Allg. Konf. der Menn.*, (1860) pp. 5-6; trans. by Krehbiel, *op. cit.*, pp. 55-57.

The Bible and conscience are to be the basis for church discipline. Each church is to retain its independence and govern itself while at the same time there is cooperation with others in carrying on missionary enterprises. Differences in customs among various churches are to be recognized.

b) *Missions as the Purpose of Union.* After having agreed upon the plan for union the Conference directed its attention to the object for which it as an organization should exist, namely missions. Under this general head come all the activities the Conference has taken up, which in practice, however, divide themselves into four principal lines of work, namely, foreign missions, home missions, publication, and education, as is expressed by the following quotation taken from the second part of the Conference report:

“The cause of missions was also considered and the following resolutions were adopted:

“1. That hereafter home and foreign missions shall be carried on according to ability by our denomination. There shall be one treasury at Franklin Center, Lee County, Iowa, and another at Milford Square, Pa., the latter to be in charge of the treasurer of the Mennonite Printing Union. Into these treasuries all money intended for missionary purposes or for the distribution of tracts shall be paid, and the fund thus contributed shall be considered the common property of the denomination. This arrangement shall continue until changed by some future session of the Conference.

“2. Every church is requested to collect money in the manner which to it seems right and best and then to remit the money to one of the treasurers, designating to what cause the money is to be devoted.

“3. That the Publishing House already in existence in our denomination is appreciated as a helpful institution and that it is hereby fraternally recommended to general support.

“4. That an institution for theological training shall be established as soon as can be accomplished through the support of the denomination.”¹

Other resolutions of the Conference provided that the deci-

1. *Verhandlungen der Allge. Konf. der Menn.*, (1861) p. 6; trans. by Krehbiel, *op. cit.*, p. 59.

sions of this meeting should not be binding until approved or changed at the next meeting which was to be held at Wadsworth, Ohio, on the second day of Pentecost, 1861; the same place and almost the same time appointed for the next meeting of the Canada-Ohio Conference which had no representative at this meeting. So in reality the meeting of 1860 was only a preparatory one for the formation of a General Conference. The delegates present were not official representatives and the churches had yet to ratify the resolutions.¹ Out of the above however grew what is now known as the General Conference of the Mennonite Church of North America and from the quotations given it is clear that this movement aimed to unite the isolated forces of the Mennonite denomination into a co-operative union for the purpose of doing missionary work.

2. *Second and Later Meetings.* Between the 1860 and 1861 meeting the matter was constantly agitated in Oberholtzer's paper.² Oberholtzer on his trip West had made it a point to stop, upon invitation, with his friend Hunsberger at Wadsworth, Ohio, where matters were further discussed.³ Between the first and second Conference session Daniel Hoch of Canada made another preaching tour through Pennsylvania where he again got in touch with Oberholtzer.⁴ Shortly before the meeting of the second session Daniel Krehbiel wrote in the *Volks-Blatt*:

"Unfortunately it is still the weakness of our denomination that too much emphasis is placed upon non-essentials. . . . While other denominations are busily engaged in bringing the Good News to our poor fellow beings who still worship idols, many among us deprecatingly shrug their shoulders as though it were wrong to support such work. While others are constantly increasing the number of their institutions of learning, we waste time in discussing the wisdom of having an educated ministry."⁵

1. *Loc. cit.*; trans. by Krehbiel, *op. cit.*, p. 62.

2. Krehbiel, *op. cit.*, pp. 63, 69 ff.

3. *Ibid.*, p. 51.

4. *Ibid.*, p. 74.

5. *Ibid.*, p. 74.

The above quotation shows that there was considerable opposition to the new movement of union and mission-work. Suspicions, condemnations and warnings were broadcast by various leaders and groups of Mennonites.¹ In spite of all this the following eight churches were represented at the second session held at Wadsworth, Ohio, 1861: Zion, Iowa; West Point, Iowa; Wadsworth, Ohio; West Swamp, Pennsylvania; East Swamp, Pennsylvania; Philadelphia, Pennsylvania; Summerfield, Illinois, and Waterloo, Canada. Here the Pennsylvania, the Iowa, and the Canada-Ohio groups got together.² Daniel Hoch of Canada was elected chairman, and Daniel Hege of Summerfield, Illinois, secretary.³ The resolutions of the Iowa meeting were reconsidered and adopted with the additional article prohibiting membership in secret societies.⁴ Other matters dealt with at this and later sessions that are of concern here were such as home missions, education, and foreign missions, each of which will be taken up separately and its development traced through the period here concerned, ending with 1880. Before leaving this second conference it might be well to note that the meeting was held on May 20-23, 1861, a few weeks after the declaration of the Civil War on April 12, 1861. The first few weeks the War was not of such a nature as to disturb the Mennonites sufficiently to hinder them from attending the called meeting. However, had the conference been called a few months later it is doubtful whether anyone would have attended, which would have greatly hindered the whole development.⁵ But instead the movement was more firmly established at this second meeting. Gradually it gathered momentum and the interest increased. The next meeting was held in 1863 at Summerfield, Illinois,⁶ and thereafter, as a rule, every three years.

1. Krehbiel, *op. cit.*, pp. 75-77.

2. *Verhandlungen der Allge. Konf. der Menn.*, (1861) pp. 7-14; Krehbiel, *op. cit.*, p. 80.

3. *Verhandlungen der Allge. Konf. der Menn.*, (1861) p. 7.

4. *Ibid.*, p. 7.

5. Krehbiel, *op. cit.*, p. 77.

6. *Verhandlungen, der Allge. Konf. der Menn.* (1863) p. 14.

D. HOME MISSIONS (1860-1880)

1. *Itinerant Preaching.* Already before the 1860 Iowa meeting there was a definite interest in home missions in the three centers. Daniel Hoch was traveling as itinerant minister appointed by the Canada-Ohio Conference, while Jacob Krehbiel II. was the home mission worker of the Iowa group. This matter was further promoted at the meeting of the first General Conference in 1860. At the second meeting, held at Wadsworth, Ohio, in 1861, the following resolutions were passed pertaining to both home and foreign missions:

“9. That there shall be a treasurer in the West, another in the East of the United States, and a third in Canada who shall receive mission funds.

“10. That Jacob Krehbiel I., Franklin Center, Lee Co., Iowa, John B. Shelly, Milford Square, Bucks County, Pennsylvania, and Abraham C. Detweiler, Blair, Waterloo County, Canada, each serve as mission treasurer in his own respective district, until said districts either approve of their appointment or elect others.

“11. Each congregation create means as it sees fit to collect funds for missions and send them to its respective treasurer specifying how such funds are to be used.”¹

It is evident that the above arrangement was to serve both the home and foreign missionary interests until further arrangements would be made. It was further provided that an itinerating missionary was to be elected to visit the various congregations interested in the work as well as others, who was instructed to stress the cause of union, missions, education and publication.² Daniel Krehbiel, Summerfield, Illinois, was elected to this office.³

The matter of an educational institution from now on for some years took most of the time and energy of the Conference so that it also absorbed the more direct home mission interest and work for the time being.⁴ The business committee of the

1. *Verh. d. Allge. Konf. d. Menn.*, (1861), p. 8; trans. by Krehbiel, *op. cit.*

2. *Verhandlungen der Allge. Konf. der Menn.*, (1861) p. 13.

3. *Ibid.*, p. 13.

4. *Ibid.*, pp. 8-32.

sixth session in 1872 brought home missions up again for more direct consideration by making a definite proposal to the Conference which was accepted. According to this proposal it was decided to carry on direct home mission-work more aggressively from that time on. Each of the three districts was to have an itinerant preacher of its own. The district treasurers were to forward the funds coming in to the General Conference treasurer. These traveling preachers were to get \$2.00 per day for their services besides their traveling expenses, to be paid out of this central treasury. As traveling preachers, Chris. Krehbiel was elected for the West, L. O. Schimmel for the East, and E. Hunsberger for the Central district.¹ It appears, however, that whereas these men were to do this work besides taking care of their regular congregations the plan was not found altogether satisfactory and in 1878 it was decided to elect only one man, who was to devote his whole time to this work.² S. F. Sprunger was elected but did not accept, hence various men were engaged for shorter periods of time, largely as was done previously. The matter came up again and again as unsatisfactory but no radical change was made until some time after 1880.³ These early itinerating preachers however had a very distinct missionary influence. They were commissioned to awaken and foster an interest in cooperative effort along various missionary lines. Especially was the need for an educational institution, where workers could be trained, to be emphasized.

2. *The Wadsworth School.* The first distinctly Mennonite venture along educational lines in America, as we have noted in an earlier chapter, was in 1848 when Henry A. Hunsicker took charge of Freeland Seminary, but which, due to opposition and lack of interest, shortly passed into non-Mennonite hands.⁴ However, already before 1860, when the General Conference was formed, there again were those who saw the need for an educa-

1. *Verhandlungen der Allge. Konf. der Menn.*, (1872) p. 32.

2. *Ibid.*, (1878) p. 75.

3. Krehbiel, *op. cit.*, p. 344.

4. *Mennonite Year Book and Almanac*, 1917, p. 22.

tional institution and advocated the establishment of the same. At the first session of the Conference the matter was discussed and put down as one of the purposes of the new movement.¹

a) *A short history of the Wadsworth School.* At the second session of the Conference in 1861 the establishment of a school occupied a major portion of the interest so that in the printed minutes of seven pages more than four are devoted to this subject. The leaders were convinced that the founding of such an institution was fundamental to all future work. The report, in part, reads:

“Therefore, to begin with, we need above all else at least one Christian Mennonite institution of learning. This is absolutely essential and fundamental to all efforts at Mennonite union as well as to Mennonite participation in the spreading of the Gospel or mission-work, which was the last command given by our Saviour when he said: ‘Preach the Gospel to all the world’. If we Mennonites desire not to neglect our duty toward this command of our Lord any longer so as not constantly to increase our already very great sin of negligence by failing to lead others to Him, then we must, not merely as individuals, but as a denomination make the task of missions our own. If, however, we desire to meet our duty towards missions then we need first of all a Christian institution of learning.”²

At this meeting Daniel Hege was elected to travel among the churches in the interest of missions and education. At the third session of the Conference in 1863 a committee of seven was created to work out a plan for the proposed school. The report of this committee contains five divisions and twenty-seven articles. The name of the school was to be “Christian Educational Institution of the Mennonite Denomination.” Other items were the following: the Conference was to have charge of the school through a committee of three; only qualified men who were in sympathy with Mennonite teaching should be employed as instructors; the main language was to be German; the course of study was to cover

1. *Verhandlungen der Allge. Konf. der Menn.*, (1860) p. 6.

2. *Ibid.*, (1861) p. 10; quoted by Krebbiel, *op. cit.*

three years; the Scriptures were to have a prominent place in the course of study; students were to spend three hours a day at manual labor of some kind; students, for admission were to be at least eighteen years old and have a statement certifying good character.¹ A school building was erected at Wadsworth, Ohio, which was completed in the fall of 1866. The dedication of the building took place in connection with the fourth session of the General Conference on October 15, 1866.² Because of the difficulty of finding teachers, the school was, however, not opened until January 2, 1868.³ Instruction was given in three departments: (a) Theology, (b) German and elementary branches, (c) English and the sciences.⁴ The head teacher, Rev. C. J. van der Smissen, who was also Professor of Theology, was secured from Europe, while the other teachers were men from this country.

Soon difficulties of many kinds arose. The European and American teachers could not get along. There was trouble between the board and the teachers.⁵ There was a small deficit from the beginning, which, however, kept growing.⁶ The congregations of the East and West did not seem to understand each other fully on all points and there was not complete harmony.⁷ In 1873 the great Mennonite migration from Russia to America began and required much attention and money to the detriment of the school.⁸ In fact, the major part of many Conference sessions was taken up with these various troubles of the school until at the eighth session, in 1878, the school was permanently closed and arrangements made to sell the building and to collect funds to cover the deficit.⁹ The school in all had run eleven years, had cost a total of \$31,700, and during its career had at least 209 differ-

1. *Verhandlungen der Allge. Konf. der Menn.*, (1863) pp. 15-19.

2. *Ibid.*, (1866) p. 21.

3. Krehbiel, *op. cit.*, p. 140.

4. *Ibid.*, p. 134.

5. *Ibid.*, p. 162.

6. *Ibid.*, pp. 167, 197 ff.

7. *Ibid.*, pp. 172, 174, 212.

8. *Ibid.*, p. 210; see also pp. 209-223, 229-233.

9. *Ibid.*, pp. 264-271.

ent students attending.¹ This sad picture however does not tell the whole story.

b) *The Missionary Influence of the Wadsworth School.* The Wadsworth school exerted a missionary influence in a number of ways. The very purpose of the undertaking from the beginning was missionary in nature. The training of missionaries and ministers was the end toward which the school was to serve. This thought was emphasized again in the addresses given at the time of the dedication of the school in 1866. Rev. Christian Krehbiel in his address stated it thus:

“How great is the need for such an institution in which faithful workers may be trained for carrying on the Lord’s work! Do not many thousand heathen still pine in the dark shadows of death to whom the glad tidings of peace have not yet been preached. . . .”²

And Rev. A. B. Shelly expressed himself on the same occasion as follows:

“The Master is come and calleth thee, John 11, 28. . . . Just as the Lord called the sorrowing Mary . . . so too he has called us, a portion of his people, to work for the spread of the Gospel and the establishment of his Kingdom. . . . But what have we done in the past? . . . To what place have we sent missionaries? We have done nothing, although we do not lack the means. . . .”³

The whole attempt to create interest in the cause of the school had a distinctly missionary influence in that it taught people to work together toward a great goal. As early as 1861, Daniel Hege was elected to travel in the interest of missions and education and so become solicitor for the proposed school.⁴ He seems to have been especially qualified to do this work. He was born in South Germany, emigrated to America in 1851 as a young man, here attended the Evangelical Seminary at Marthasville, Missouri,

1. Krehbiel, *op. cit.*, p. 269. For complete record of Conf. action regarding the school from beginning to end, see *Verhandlungen der Allg. Conf. der Menn.*, session 1-8, pp. 1-80.

2. Quoted by Krehbiel, *op. cit.*, p. 129.

3. *Ibid.*, *loc. cit.*

4. *Verhandlungen der Allg. Conf. der Menn.*, (1861) p. 13.

for three years, and in 1859 he became pastor of the Mennonite church at Summerfield, Illinois, where "he soon succeeded in stimulating the church to take interest in mission-work and other large interests of the Lord's Kingdom".¹ When he was chosen to visit the churches, Oberholtzer wrote concerning him: "He is a man of scholarly attainments and enjoys the advantage over many of his fellow ministers by possessing a classical as well as a theological education".² For various reasons his trip was delayed for some time. Although the Eastern Conference passed a resolution to welcome his coming,³ in other quarters there was considerable question of his being welcome.⁴ Besides, the Civil War was on and the cares of his own family detained him, but he finally got started in 1862.⁵ While on this trip he wrote:

"... I find these visits in the homes particularly advantageous for the successful presentation of our common aim—the unification of the Mennonite churches, cooperation in missionary work, and the establishment of a Christian educational institution by and for the Mennonites. . . .

"Indeed, that missionary obligation was being more and more recognized and acted upon I had for some time observed with pleasure . . . at least a willing beginning has been made in participating in mission-work. . . ."⁶

"... Here in Canada my work until within a few days has been devoted entirely to the 'old brethren' (Mennonites). To these, duty of mission-work or the need of a school are subjects entirely foreign and are therefore looked upon with suspicion and prejudice. However here and there I have met with some who manifest appreciation for these things and I doubt not . . . that many will be led to reflect on missions and school with the result that they will become favorably disposed towards them. Much . . . could be done . . . if only a general awakening of the missionary spirit could be effected."⁷

The Canada-Ohio Conference received Hege warmly and

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1. Krehbiel, *op. cit.*, p. 414.
 2. Quoted by Krehbiel, *op. cit.*, p. 94.
 3. *Verh. d. Ost-Penn. Konf.*, I, p. 31.
 4. Krehbiel, *op. cit.*, p. 96.
 5. *Ibid.*, p. 96.
 6. Quoted by Krehbiel, *op. cit.*, p. 98.
 7. Quoted by Krehbiel, *op. cit.*, p. 100.

passed a resolution recommending that their churches support him and give him a friendly reception,¹ as also the Pennsylvania Conference had done. As the above quotation shows Hege visited not only Conference congregations but tried to awaken such congregations still standing aloof as well. While visiting the churches in Iowa, Hege got sick, returned to his home in Summerfield, Illinois, developed typhoid and in eight days was dead (Nov. 30, 1863). He had done much to awaken the missionary spirit, had collected considerable money for the proposed school, and his death was a shock and a great loss to the Conference. He had become the center of the school movement and very likely would have been appointed to be its head had he lived.²

Another missionary influence of the school was that it taught people to give, something which Mennonites were not used to. Hege had collected \$5,738.58 from 1200 persons.³ The school building had cost \$12,145 and the land at least \$1,145 more.⁴ The deficit of \$1760 that was outstanding at the time of the dedication of the building gradually increased and finally was one of the main reasons why the school was abandoned after eleven years of operation, with a total cost of \$31,700 which was contributed by seventeen congregations of about fourteen hundred members.⁵ This training in giving as well as in working together for a worthy cause had a distinct bearing on later missionary development.

A strong missionary influence emanated from the faculty. Rev. C. J. van der Smissen was secured to serve as head of the school, and he became an important factor in the future development of the missionary interest among Mennonites. He was born in 1811 in North Germany. He had received a good education. After "the old and extensive business house of the van der Smissen family failed through depredations among their trading vessels

1. Krehbiel, *op. cit.*, p. 102.

2. *Ibid.*, p. 104.

3. *Ibid.*, p. 113; *Volks-Blatt* May, 1863.

4. *Verhandlungen der Allge. Konf. der Menn.*, (1866) p. 24.

5. Krehbiel, *op. cit.*, p. 269.

at sea and destructive wars at home"¹ young Carl Justus, because of lack of funds, found that his attendance at school had to cease for the time being and so decided to learn the book binding trade. After this, "upon the advice of John Gossner of missionary fame" he journeyed and worked in Russia at his trade,² where he was in close touch with Gossner's friends. Later his uncle, Gilbert van der Smissen, urged him to study for the ministry at his expense. Arrangements were made with the mission board at Basel, Switzerland, and in 1832 he entered the Mission School as a student. Young van der Smissen was given an especially warm welcome since sometime previous a van der Smissen had, with a gift in time of need, enabled the society to continue its work.³ Later he studied at the University of Erlangen. In 1837 he entered the Mennonite ministry in North Germany. In 1867 the General Conference called him to come to Wadsworth as teacher of theology and head of the school. He was at this time already fifty-six years old, had a family, and had been a successful minister for thirty years, hence hesitated to make the change that coming to America would involve. After repeated urging he finally accepted the call in 1868. At this time Mennonites of Holland and Germany were already active in foreign mission-work in Java. With all this background of missionary contact and interest it is only natural that van der Smissen should have given the whole mission interest among Mennonites in America a considerable impetus. The General Conference in giving him the call also stated that he was to be ready to give instruction to such young men who might wish to enter missionary service.⁴ This he did. However, his influence in America extended far beyond the school. When the Conference organized a foreign mission board he was one of the original members and served as its secretary for eighteen years, from 1872-1890,⁵ and later also became

1. Krehbiel, *op. cit.*, p. 437; *Menn. Yr. Bk. and Al.*, 1896, pp. 31-32.

2. *Loc. cit.*; for an idea of the old van der Smissen family see: *Bundesbote Kalender*, 1904, pp. 42-45.

3. *Mennonite Year Book and Almanac*, 1896, p. 32.

4. Krehbiel, *op. cit.*, p. 186.

5. *Ibid.*, p. 378.

editor of a mission paper which the Conference published.¹

An institution is judged by its products. And in judging the missionary influence of Wadsworth we must not overlook the service rendered by men who attended the school as students. Twenty years after the school ceased to exist, Rev. H. P. Krehbiel enumerated twelve ministers and missionaries, who were former Wadsworth students, as among the main workers and leading men of the General Conference.² He says: "These churches in which the students became active workers, stand now in striking contrast with such as have not had the benefit of such or similar advantages." Most of the students who attended the school during its eleven years of existence³ of course never became preachers or missionaries in a professional way, yet the influence that many of them exerted as laymen in the church has also been of great importance. Great joy was manifested when on June 22, 1871, the first class of five young men was graduated, among them Samuel S. Haury who had dedicated himself "to missionary service among the heathen."⁴ Krehbiel speaks of this fact as follows:

"Nothing could have better answered the prayers and hopes of the promoters of this whole cause. For it was as a means to the advancement of the missionary cause that the need of a school was at first felt. The institution had therefore fulfilled the highest expectations. . . ."⁵

S. S. Haury later was the first missionary to be sent out by the General Conference. H. R. Voth, another of the early missionaries, and John B. Baer, who for many years served as traveling home missionary of the General Conference, were also Wadsworth students.⁶

The Wadsworth school, then, had a very distinct missionary influence. So much was the school connected with the missionary interest at this time, that when it was decided to close Wadsworth

1. Krehbiel, *op. cit.*, p. 436.

2. *Ibid.*, p. 271.

3. *Ibid.*, p. 269.

4. *Ibid.*, pp. 182-183.

5. *Ibid.*, pp. 182-183.

6. *Ibid.*, pp. 462, 447.

in 1878, the Conference at the same session empowered the Mission Board to establish a similar school in a more suitable location.¹ In the meantime candidates for mission service were to be trained in other Christian institutions.² The Mission Board, however, did not see its way clear in establishing a school and the next Conference session, in 1881, decided to let the matter rest inasmuch as a new school, which eventually developed into Bethel College at Newton, Kansas, was at that time already under way, supported largely by the recent immigrants from Russia. This new school was now recommended for sympathetic support to the churches and was to be the institution for the training of missionaries in the future in so far as possible.³

3. *The Missionary Influence of the Mennonite Immigration from Russia in 1874.* In chapter one the Mennonite immigration from Russia between 1873 and 1880 is discussed. These immigrants brought an interest in missions with them. How the missionary interest began among Mennonites in Russia, and how this immigration affected the missionary interest among Mennonites in America is briefly to be traced in this section.

a) *The Origin of the Missionary Interest Among Mennonities in Russia.* When in 1788 Mennonites from Prussia and other parts of Europe migrated to Russia,⁴ one restriction placed upon them was not to proselytize among the Russians.⁵ Although this injunction against doing missionary work among the Russians was violated at times and some Mennonites even suffered imprisonment for it,⁶ it cannot be said that they had much of a missionary interest so far as foreign missions were concerned until some time later. Reference has been made to the organization of a Mennonite Missionary Society in Holland in which Mennonites in

1. *Verhandlungen der Allge. Konf. der Menn.*, (1878) p. 79.

2. *Ibid.*, p. 80.

3. *Ibid.*, (1881) p. 88.

4. Isaac, Franz, *Die Molotschnaer Mennoniten*, p. 5; Smith, *The Mennonites*, p. 148.

5. Friesen, P. M., *Die Alt-evangelischen Mennoniten Brueder in Russland*, p. 280.

6. *Loc. cit.*

other countries of Europe were interested. In this work the Russian Mennonites also took part but the origin of their missionary interest goes still farther back.

Early in the 19th century a teacher, Tobias Voth, from Prussia, began teaching school among the Mennonites in Russia. Somehow he was interested in missions.¹ It appears that he had the custom of relating and reading missionary stories to the children on Friday afternoons.² Soon the parents also became interested and attended these Friday afternoon meetings. It was not long before individuals offered mission gifts to the teacher which he forwarded to the Barmen Mission Society. After a few years this teacher became a minister and so these mission meetings were transferred to the church where they were held every first Sunday of the month, culminating in a great annual mission festival on the day of Pentecost. In the sixties a young man announced his intention of becoming a missionary, Henry Dirks by name. After completing his studies at the Barmen Mission school in Germany he was sent to start work on the Island of Sumatra,³ and work together with the Dutch Mennonite Missionary Jantz, who was in Java. Here Dirks served from 1868 to 1881 when he again returned to Russia to serve a congregation. The work on Java and Sumatra grew, other missionaries came after a beginning was made, and later the Russian Mennonites had a representative on the Dutch Board in Amsterdam. The work prospered and is still being carried on,⁴ although it has greatly suffered during and after the World War.

b) *The Effect of the Russian Immigration of 1874 on the American Churches.* About 1869 Mennonites in Russia had reasons to fear that they might lose their special privileges regarding military service. Soon thereafter the migration began and from

1. Smith, *The Coming of the Russian Mennonites*, p. 40; cf. *Bundesbote Kalender*, 1893, p. 33, the name here given is Heinrich Franz.

2. *Mennonite Year Book and Almanac*, 1904, p. 14, (an article by one who was a member of these congregations.)

3. *Bundesbote Kalender*, 1916, pp. 28-29; see also, *ibid.*, 1894, pp. 33-34.

4. *Mennonite Year Book and Almanac*, 1895, pp. 29-30; *ibid.*, 1897, p. 31; *ibid.*, 1902, p. 20, 22.

1873 to 1880 between ten and fifteen thousand Mennonites from Russia and Prussia settled in what was then Western America.

(1) *Immediate Effects.* At about the same time, due to expansion after the Civil War, Mennonites in America from Iowa and Illinois also moved West. It soon appeared that these immigrants from Russia would need help. David Goerz, a young man who had come from Prussia in the earlier years of the emigration, proved a great help to those coming later. Of the American churches, Rev. Christian Krehbiel, who had moved to Summerfield, Illinois, but was now, with a number of others, migrating still further West to make his home in central Kansas, did much to help the newcomers. As about two-thirds of the Mennonites then in Russia remained there, it naturally was mostly the poorer ones who came to America. Help was needed and the Mennonites in America nobly responded. A number of movements were started to render the necessary aid which finally were consolidated into three organizations: "The Mennonite Board of Guardians" in the West, the "Mennonite Executive Aid Committee" in the East, and a Canadian Committee in Ontario. Although General Conference people may have begun the movement to render the needed aid, (old) Mennonites and others very soon took an active part in the total service rendered. By September, 1874, the above three committees had already deposited, in the banks of New York, some \$42,000.¹ This sum, however, was but a beginning to the entire total of more than \$100,000 contributed for the needy brethren.² Concerning the kind of service rendered at this time Krehbiel says:

"But not only were the poor assisted, but the whole immigration was greatly aided by favorable contracts, which these societies made with steamship and railroad companies, for greatly reduced rates for all immigrants, and by supplying each company of immigrants, upon arrival, with competent guides, who in many cases accompanied them to their new homes; and finally by making arrangements for temporary

1. Smith, *The Coming of the Russian Mennonites*, pp. 108, 110 ff.

2. Krehbiel, *op. cit.*, pp. 200-207.

resting places in Mennonite communities for companies of immigrants in their journey to their future home. . . .

"After the transfer to this country had been accomplished it was soon discovered that the payment of the traveling expenses for the poor was not all the assistance required. For they had to have a living after arriving here, and that was difficult to secure in that section of the country, where industry and natural resources were still entirely undeveloped. Everybody wanted work and there was no one to give employment. Starvation stared these people in the faces. Again the appeal for help—this time for something to eat, went forth, and not in vain. Though times were hard, whole carloads of provisions were sent to the sufferers and a large amount of cash was contributed. Of the very large quantity of provisions sent no record is at hand. It is known, however, that for the maintenance of the poor of Kansas alone about \$5000 were given, and that later about \$10,000 more were raised for settling these people on farms. Besides these direct gifts a large number of poor families had been distributed among different churches in various states, where they were cared for until they could provide for themselves."¹

Although not all of the immigrants needed help yet the situation was serious enough to tax the American Mennonites probably to a greater degree than ever before. This financial drain and attention that the immigration required had a considerable effect upon the other interests of the General Conference, namely missions and education. One writer at this time says:

"Upon our Mennonite churches, formerly so little accustomed to giving, of late many demands are made for money contributions, so that if all the appeals are heeded, there is a superabundance of opportunity to make sacrifice. The most important and pressing demand for money now comes from our needy brethren, the Russian immigrants. Large sums have already been given for this purpose; it now appears as though only a beginning had been made. Many thousand dollars are still required. . . . A further demand upon our churches comes from the mission cause. . . . Finally the school comes in for her share of support by the churches."²

1. Krehbiel, *op. cit.*, p. 207.

2. Shelly, A. B., art. quoted by Krehbiel, *op. cit.*, pp. 210-211.

To the difficulties of the Wadsworth school this financial drain was added and undoubtedly contributed to the final closing of its doors. The cause of more direct mission-work was also delayed. On the other hand the American churches had learned to give and work together as never before and this became a great asset to the mission interest in the future. Furthermore, their number had now been increased by such who had brought missionary enthusiasm with them from Russia.

(2) *Ultimate Effects.* After the immigrants from Russia were located on lands in various communities all the way from Western Canada to Kansas the question soon arose as to their ecclesiastical future. There were four possibilities, namely: to remain and continue as independent congregations, to organize their own conferences and so form still more church bodies in America, to join the (old) Mennonites, or, to join forces with the General Conference. The people coming from Russia, in the main, can be grouped as follows: Hutterites, who lived in separate communistic colonies in Russia and continued to do so in America where they settled mostly in South Dakota; groups of independent and rather conservative congregations who settled mostly in Canada and continued their existence as independents; other groups such as for example, "Die Mennoniten Brueder Gemeinde", who under Baptist influences had adopted immersion and formed a separate organization already in Russia, continued to exist as a separate conference in America; the large majority of the immigrants, however, were "kirchliche" or ordinary church Mennonites and it was these who felt they wanted to unite with either the (old) Mennonites or the General Conference. They felt drawn to the (old) Mennonites by their emphasis on plain dress. On the other hand the General Conference appealed to them because of the interest in missions and education, and for this reason most of them finally joined the latter group. ✓

Most of the newcomers located in Kansas and so came into close contact with the General Conference settlement established

before their arrival at Halstead in Harvey County. By 1881 eleven of their congregations with a membership of about 2300 had already joined the General Conference, while many more did so later. At that time the older General Conference churches numbered twenty-nine with a total membership of only about 2800.¹

The increase in numbers was not the only asset these people proved to be to the General Conference. They brought with them an interest in education and missions. "As early as 1874, the year of the arrival of the first contingents, some schools were conducted, mostly in the main room of farm sod-houses".² Concerning this point Thierstein further says:

"On November 15, 1877, three years after their arrival . . . they held the first teachers' meeting . . . in the Goessel neighborhood. . . . The important feature of the meeting was the adoption of a set of resolutions. The most significant was:

" 'The convention recognizes the need of a central higher school of learning (Zentral-Schule) in which promising young men, at reasonable expense, may acquire the preparation for teaching.' And at the first church conference of the immigrants in Kansas, on December 14, 1877, a committee was appointed to prepare and submit to the next conference, a year later, a definite plan for the establishment of such a school. And in the fall of 1882 an academy and teacher training school was opened, at Emmenthal, near Goessel, with H. H. Ewert as principal. This was the beginning of the efforts that eventually brought into existence Bethel College.'"³

These people felt that the Wadsworth school was too far away and so before long the educational center was shifted, at least for a time, to Kansas.

Their interest in missions was recognized by the Conference when at a special meeting in 1876 Rev. H. H. Richert, one of their number, was asked to serve as a member on the Mission

1. Krehbiel, *op. cit.*, pp. 298-400.

2. Thierstein, J. R., Contributions made by Mennonite Immigrants, art., *Bethel College Monthly*, Dec., 1924, p. 1.

3. *Ibid.*, pp. 1-2.

Board.¹ When after 1880 the Conference began active foreign mission-work, it was not long before these people furnished the majority of the workers as well as the bulk of the financial support.² Rev. N. B. Grubb, who is not of their number, but was at that time a minister in Pennsylvania even goes so far as to say: "It was not until the Russian brethren had come to America and united with the General Conference that the cause of missions took definite action and the spirit of missions became a fact."³

E. FOREIGN MISSIONS UP TO 1880

We have seen that some American Mennonite groups were interested in the Dutch Mennonite mission-work carried on in Java and Sumatra before the General Conference was organized in 1860. At the first meeting of the General Conference there were two mission treasuries created, and at the third session another was added so that the Western, Central, and Eastern groups each had their own. Between the formation of the Conference in 1860 and 1880 not much direct foreign mission-work was done. The Wadsworth school and the Mennonite immigration from Russia, had occupied most of the time and energy of the Conference during this period, and served as a sort of preparation for the greater work which was to follow. There was however definite progress made in this period along three lines: the creation of a mission board, securing of a mission worker, and finding a field of work.

1. *The Creation of a Mission Board.* At the fourth General Conference in 1866 there was created a separate department in the interest of missions, with the name, "The Central Mission Society of the United Mennonites of America."⁴ The special

1. *Verhandlungen der Allge. Konf. der Menn.*, (1876) p. 69.

2. Goerz, D., *Wie die Mennoniten Einwanderung aus Russland und Preussen eine Stuetze der Allgemeinen und Unseren Konferenzen ueberhaupt, besonders aber der Westlichen Conference wurde.* art., *Jub.-Fest d. Allge. Konf.*, 1909, p. 70; *Mennonite Year Book and Almanac*, 1896, p. 27.

3. Grubb, N. B., *Letter*, May 17, 1928.

4. *Verhandlungen der Allge. Konf. der Menn.*, (1866) p. 25.

work of the society was to support the Java Mission of the Dutch Mennonites with part of the funds, the remainder to be used in educating young men preparing for mission service. The department was put in charge of a committee composed of Jonas Neisz, R. B. Bauer, and P. Yoder, all of Wadsworth, who were to serve as president, secretary, and treasurer, respectively.¹ In 1872, at the sixth Conference session, another advance was made in that the above society was considered dissolved and a Mission Board was created, composed of the following five persons: Rev. C. J. van der Smissen, J. H. Oberholtzer, Christian Krehbiel, and the Conference officers, A. B. Shelly and Chr. Schowalter.² Between 1866 and 1872 the Conference was so occupied with other matters that foreign missions were greatly neglected. In the meantime one of the students of the school, S. S. Haury, decided to enter mission service as soon as his education was completed, and since the mission interest in the Conference seemed to have come to a standstill, he applied to the Amsterdam Board. When this became known the mission interest in the Conference rallied and the above Board was created and given the following instructions:

“To get in touch with the Amsterdam Mennonite Mission Board and inquire as to the possibilities of working together. . . . In case cooperation is not possible our own Mission Board shall be authorized, upon unanimous vote of said Board, to open a mission field of our own. . . .

“Since we are determined to do mission-work inquiry should be made, (1) as to means and methods of the Amsterdam society . . . (2) whether they would be willing to cooperate with us and on what terms, (3) if arrangements could be made that S. S. Haury be sent by the General Conference and work side by side with Missionary Dirks on Sumatra.”³

In short the first duty of this Board was to try and make satisfactory arrangements if possible so as to secure S. S. Haury as its worker. How well it succeeded we shall see below. The Mission Board was now organized and functioning. Later, in

1. *Verhandlungen der Allge. Konf. der Menn.*, (1866) p. 25.

2. *Ibid.*, (1872) p. 39.

3. *Ibid.*, (1872) p. 39.

1878, the various mission treasuries were consolidated into one which made for further efficiency. The next problem was to secure a worker and a field.

2. *The Securing of a Mission Worker.* It was a great disappointment to the Conference when it was made known that Haury, at the suggestion of Rev. van der Smissen, his teacher, had applied for acceptance with the Mennonite Mission Society at Amsterdam in 1871. He received a favorable reply but with the suggestion to try and get financial help in America for his further preparation. Haury did not seem to realize how anxious the General Conference was to start its own mission-work, and the Conference did not seem to be aware of the fact that there was a missionary candidate in its midst until after he had already applied to the Dutch society. Haury's home church at Summerfield, Illinois, took great interest in the matter and did much, not only that Haury be financially helped but also urged him to sever his relations with the Amsterdam society and be sent out by the General Conference. Haury spent the summer of 1871 with his home church and they agreed that each of them, the church and Haury, publish articles in the *Friedensbote* (successor to the *Volks-Blatt*) setting forth their point of view. The articles appeared in August, 1871. Haury wrote of his purpose to become a missionary and his wish to further prepare himself in the Barmen Mission School, Germany. The officers of the church, in their article, suggested that Haury get help but that he should not ally himself with any missionary society until he had completed his studies, after which he should consider working "under the General Conference in cooperation with the Amsterdam Society or under the Conference alone."¹ The Eastern District of the Conference also urged in an article in the *Friedensbote* that Haury remain with the General Conference, and offered \$200 toward his schooling provided he would place himself under the auspices of the General Conference.

In 1871 Haury left for Germany to continue his studies. In

1. Krehbiel, *op. cit.*, pp. 186-189.

1872 the General Conference met and in a resolution decided to support Haury while in school and asked that he put himself under the direction of its Mission Board.¹ In 1875 Haury completed his studies and returned to America.² Having definitely offered his services to the General Conference, he was formally accepted and ordained.³ The Conference now had its Board and its missionary, the next matter was to decide on a field of labor.

3. *The Search for a Mission Field.* As indicated the first field considered was Java and Sumatra, there to work in cooperation with the Amsterdam Society. Upon the Board's inquiry as to what arrangements could be made for cooperative work the Amsterdam Society answered that it was willing to accept Haury as a worker supported by the General Conference, but without giving the Conference any share in the matter of control. However, just to furnish a worker and financially support him without having a share in the control of affairs did not interest the Conference.⁴ Java and Sumatra were therefore out of the question.

At the 1875 Conference session when Haury was accepted and ordained as a Conference mission worker, he was asked to visit the churches in order to stimulate the missionary interest.

"At the same time he should look for a mission field among the heathen in America (Indians), and in case a suitable place is found, inform the Board thereof, who in turn would present the matter at the next Conference session for further action. If, however, no suitable place for beginning missionary work could be found in America, then this should be considered as an indication from the Lord to find a field elsewhere."⁵

Through the Quakers, who were engaged in work among the Indians, a field was considered in 1876, which Haury went to

1. *Verhandlungen der Allge. Konf. der Menn.*, (1872) p. 40.

2. Krehbiel, *op. cit.*, p. 223.

3. *Verhandlungen der Allge. Konf. der Menn.*, (1875) p. 52.

4. *Ibid.*, (1872) p. 39; *ibid.*, (1875) p. 53; cf. Krehbiel, *op. cit.*, pp. 222, 198-199.

5. *Verhandlungen der Allge. Konf. der Menn.*, (1875) p. 52.

investigate. Upon the advice of the Superintendent of Indian Affairs he visited various tribes such as the Osages, Pawnees, and the Sac and Fox.¹ In 1877 Haury visited the Cheyenne tribe which had recently been transferred from the far North to the Indian Territory. During his two months' stay he also came in touch with the Arapahoes. On his return he reported to the Board:

"Next spring, perhaps in April, God willing, I shall again return to the Indians there to settle among the Arapahoes. First . . . erect a small building . . . then endeavor to learn the language. . . . By the fall of 1878 the Lord will show us how to carry the work further. . . . (The reasons for selecting the Arapahoes) are these: more preliminary work has been done among the Arapahoes; they seem to be more willing to receive a missionary. . . . The Indian agent here has advised me to begin my work with the Arapahoes. But above all I feel myself drawn more to this tribe. . . ."²

The Board approved and instructed him to continue visiting the churches until April, 1878. Due to serious eye trouble Haury could not return to the Arapahoes until September of that year when he found that during the delay the Quakers had started work there. So, for the time being, this field too was out of the question.

At the eighth session of the Conference in 1878 the Board reported as follows:

"Unsought, and without anything being done on our part, the situation now points to Alaska, where it seems, an inviting field offers itself to us, in which the work might be conducted with freedom among a people now receptive for the gospel."³

The attention of the Board was drawn to Alaska by a report in the *Deutscher Volksfreund*, February, 1878, written by Dr. Sheldon Jackson in which he discusses the spiritual needs of the people and describes the opportunities for mission-work as very promising. It was decided that Haury should investigate condi-

1. Krehbiel, *op. cit.*, pp. 238 ff.

2. Quoted by Krehbiel, *op. cit.*, pp. 250-252.

3. *Verhandlungen der Allg. Konf. der Menn.*, (1878) p. 76.

tions in Alaska and if found suitable, start work there at once, if not, the Indian Territory was again to be considered.¹

On March 10, 1879, S. S. Haury accompanied by J. B. Baer, also of Summerfield, Illinois, started for Sitka, Alaska. At Fort Wrangell they met a Presbyterian missionary, Mr. Young. While Baer stayed here and taught school for a month, Haury went on to Sitka where he also started a temporary school. The United States revenue collector, Mr. Ball, who was stationed here was very kind to him. Since a Presbyterian missionary had been here for some time, a year before Haury arrived, the latter felt that it would be intruding to locate at that place permanently. Hence, Baer soon joined Haury and they decided to go to Kodiak Island, the largest of the Aleutian group, which was a two days' voyage on a revenue boat, to continue their search for a suitable mission field. Here they stayed for two months with a Mr. Stauff, but as the place had only 2200 natives and the Russian church did work among them, they decided to go two hundred miles to the north to Cook's Inlet. Stauff had a small sail boat in which the tedious and dangerous voyage was made, but as no suitable location for opening mission-work was found they returned to Stauff's home after sixteen days' absence during which time they traveled 700 miles, almost being ship-wrecked on the return voyage.

Having found no open field they decided to leave Kodiak Island for America on August 31st. They reached Halstead, Kansas, October 10th, ten months after they had left, having traveled over 9,000 miles. Soon a letter was received from Mr. Ball expressing doubts as to whether the Presbyterians would occupy Sitka and inviting the Mennonites to start work there. The Board met for consultation in 1879 and decided:

"In order not to act with undue haste, a letter shall be directed to revenue collector Ball at Sitka in order to ascertain whether Sitka is really occupied by missionaries. If a favorable reply is received by March 10, 1880, it is to be interpreted as an indication from the Lord that we shall begin work there immediately. In order to conduct ourselves with all fair-

1. *Verh. d. Allg. Konf. d. Menn.*, (1878) p. 76.

ness towards the Presbyterian Missionary Society our Mission Board shall inquire of the Presbyterian board whether or not they propose to occupy Sitka; at the same time they shall be informed that in case they do not intend to do anything our Board is ready and willing to take up the work.''¹

The Presbyterians answered that they planned to work at Sitka and so the matter was dropped. In the meantime a letter had been received from the Indian agent Miles (a Quaker) stationed at Darlington, Oklahoma, with the information that his denomination planned to work only among the Cheyenne tribe which would leave the Arapahoes open to the Mennonites. Three Board members (Christian Krehbiel, Henry Richert, and David Goertz) with S. S. Haury, thereupon, in April, 1880, made a tour to investigate matters personally. The committee was favorably impressed and it was decided to begin work among the Arapahoes at once.²

4. *Actual Work Begins in 1880.* On May 18, 1880, Haury and his wife left Halstead, Kansas, and after four days' journey overland arrived at Darlington, Indian Territory. Mr. Miles and his wife kindly opened their home to them until they could get settled in an empty government house that was put at their disposal.³

At last mission-work had become a reality among Mennonites. There was great expectation and rejoicing throughout the congregations of the General Conference that finally the long looked for hope had become an actuality. Old Daniel Krehbiel, who from the beginning had been active in the Iowa group, expressed the sentiments of the entire Conference, when upon the actual beginning of work among the Indians he wrote:

"My heart is so full of joy it can find no adequate words to express the innermost feelings. As a river hurls itself against an unbreakable dam, so my emotions in vain seek to express themselves in words. Yes, the everlasting true and all-governing God and Father has at last brought it to pass that the

1. Quoted by Krehbiel, *op. cit.*, p. 280.

2. Krehbiel, *op. cit.*, pp. 273-284.

3. *Ibid.*, p. 284.

banner of the Cross shall also be erected by Mennonites among the Indians who are so often unjustly dealt with. Thanks and Praise be to God! Oh, if only all the brethren of our denomination would soon recognize the necessity and the Divine command to spread the Gospel and build His Kingdom and open their hand and heart for the great cause.'¹

F. SUMMARY STATEMENT OF THE DEVELOPMENT BEFORE 1880

The development of the missionary interest among Mennonites thus far has been traced from the first beginnings of new life and awakening in Pennsylvania, in Canada and Ohio, and in Iowa. We have seen how these groups in 1860 got together and formed the General Conference of the Mennonite Church of North America for the purpose of cooperatively doing missionary work; how these early leaders felt that a fundamental need for the successful carrying on of this work was a school, and how they wrestled with that problem until, for a time, it became too much for them. Before the school closed, it, however, had already exerted a marked missionary influence, not the least of which was that it produced the first missionary from among these people. It has further been noted how the Mennonite immigration from Russia following 1873 had an immediate effect of somewhat halting the whole process of development because of the urgent needs of the newcomers but how their coming ultimately very favorably affected and hastened the development since they brought with them a keen sense of missionary obligation. The very fact that they found the General Conference interested in missions was the main reason for the large majority of the immigrants joining that body. Gradually a Mission Board was created, a missionary secured, a field found, and, in 1880, actual work began.

1. *Bundesbote Kalender*, 1891, p. 21; trans. by Krehbiel, *op. cit.*

CHAPTER IV

THE LATER DEVELOPMENT OF THE MISSIONARY INTEREST AMONG THE GENERAL CONFERENCE MENNONITES

This chapter deals with the later development of the missionary interest in the General Conference group, discussing briefly the growth of the Conference as such, various missionary influences and activities, the Home and Foreign Mission boards and their work, and various other agencies supporting the work of these boards.

A. GROWTH AND PRESENT STATUS OF THE GENERAL CONFERENCE

The missionary interest was back of the early itinerating work of the Conference whereby others of like mind were invited to join in the missionary endeavor. According to the 1929 Conference report there belong to this group at present 150 congregations with a total membership of 27,312.¹ This body has grown to be the second largest Mennonite group in America. The General Conference meets every three years. It serves only as an advisory and not as a legislative body for the congregations that belong to it. There are six district conferences which meet annually—Eastern, Middle, Western, Pacific, Northern, and Canadian. The Western District Conference is the largest and most of its congregations are located in Kansas.² The district conferences deal with problems of a more local nature and interest. As far as organization is concerned the district conferences and the General Conference are independent. They however take into consideration the plan and work of each other. The congregations

1. *General Conference of the Mennonite Church of N. A. Report*, 1929, pp. 228-293.

2. *Ibid.*

maintain a direct relationship to both the district conferences and the General Conference.¹

The major work of the General Conference is carried on by four boards—Foreign Missions, Home Missions, Publication, and Education—each of which is composed of six members who are elected by the General Conference for a period of nine years. The heads of the various boards and the officers of the Conference form an executive committee which unifies the work, and by means of which, action between Conference sessions is possible in case of necessity.² Whereas the Conference as such owns and controls no schools and not much has been done along the line of publication, its major interest has centered around home and foreign missions.

B. VARIOUS INFLUENCES, ATTITUDES, ACTIVITIES AND THE MISSIONARY INTEREST

The General Conference Mennonites, as a new and growing body, have been subject to various influences, inherited definite attitudes, and participated in certain activities, all of which have influenced the missionary interest and in turn were influenced by it. Some of these factors deserve brief discussion.

1. *Social Interaction.* The General Conference is composed of a number of groups which are somewhat diverse if classified according to their past history and migrations. It comprises entire congregations that came directly from Switzerland to America; others that came from Switzerland to South Germany, where they lived for some generations, and then migrated to America; others that originated in Switzerland and as congregations migrated to South Germany, from there to Polish Russia and finally to America; some that migrated from Holland to North Germany and then to America; still others from Holland to Prussia to South Russia and Polish Russia to America, and so forth. In the various places these congregations usually lived in more or less closed communities, often out of touch with other Mennonite groups. Due to these migrations, isolation from other groups of

1. Congregations elect delegates to both.

2. *Constitution, Charter and By-laws of the General Conference, etc.*, 1915, pp. 22-23; *Gen. Conf. Report*, 1920, pp. 14-15.

their own kind, and the differing local influences of the immediate environment in the various countries, the congregations were often very unlike in their practices and attitudes by the time they reached America and came into the fold of the General Conference.¹ There were differences regarding the missionary interest as well as matters of dress, Bible interpretations, and attitudes toward many phases of life in general. As these various groups gradually came into the General Conference they could not help but influence and stimulate each other. Other Mennonite conferences are largely homogeneous while the General Conference is more heterogeneous in its makeup. This condition, making for mutual stimulation, probably largely accounts for the fact that the General Conference was the first of all Mennonite groups in America to be actively interested in various lines of endeavor such as mission-work.² On the other hand, it has been the missionary interest that has served to hold these different groups together to the present time. Had the first attempts been to iron out the differences developed in the past instead of stressing union for missionary endeavor it is more than likely that the history of the Conference would have been very different.³

2. *Attitudes Toward Other Groups.* The very fact that the General Conference has been the liberal wing of the Mennonite denomination⁴ would indicate that its attitude toward other groups has been more tolerant. Therefore stimulation which comes from social interaction between a group as such and the outside world has been more evident here than in other Mennonite bodies. This however does not mean that the General Conference has altogether outgrown the early Mennonite position of non-conformity to the world. Although its attitude is more tolerant, nevertheless the great outside is still largely considered the "world", or as one writer puts it:

"Our principle is: 'Separation of Church and World.'

1. Krehbiel, *Hist. of the Menn. Gen. Conf.*, p. 398; Kaufman, E. G., *Social Problems of Mennonites, etc.*, MS., pp. 42-62.

2. Smith, *The Mennonites of America*, p. 352.

3. Kliewer, J. W., art., *Menn. Yr. Bk. and Al.*, 1922, p. 30.

4. Smith, *op. cit.*, pp. 351-2.

That of other churches . . . : 'Union of Church and World;'
 . . . the Catholic: 'a taking in of the World to control it;'
 . . . the Protestant: 'a taking in of the World to permeate
 it'."¹

The matter of dress in relation to non-conformity to the world has been discussed² but no rules or regulations have ever been passed concerning it as has been the case in some other groups.

a) *Attitude Toward Other Mennonite Groups.* As a rule the attitude toward other Mennonite groups has been friendly, especially in regard to cooperative efforts. In such matters as All-Mennonite conventions,³ higher education,⁴ emergency relief⁵, and mission-work⁶ the General Conference has always been willing and even anxious to work with Mennonites of other groups. Other Mennonite groups have however not always considered it wise to come into too close contact with the General Conference because of its liberal and tolerant tendencies.⁷ It must be admitted that various Mennonite groups have at times been guilty of considering other Mennonite bodies as a mission field, either to liberalize them or to bring the wandering group back to the old conservative attitudes.

b) *The Mennonite Peace Attitude and Missions.* For no other principle have Mennonites suffered so much as for their stand against participation in war. This non-resistant attitude has been rather a negative factor. Not much effort, if any, has been made to propagate this position among other Christians until more recently. In 1905 the General Conference passed the following resolution which indicates new hope of convincing the world:

"That it is considered a duty of the Mennonite Church to propagate its Peace idea among other Christians."⁸

At the same session a telegram was sent to President Roosevelt

1. Ewert, H. H., *Mennonite Confession of Faith*, p. 4.

2. *Gen. Conf. Report*, 1890, p. 9.

3. *Gen. Conf. Report*, 1908, p. 27; 1926, pp. 73-4.

4. Hartzler, J. E., *Education Among the Mennonites*, pp. 154-175.

5. Hofer, D. M., *Reise um die Welt*, p. 12; *Gen. Conf. Report*, 1923, p. 182; *Gen. Conf. Report*, 1926, pp. 199-200.

6. See discussion below under Foreign Mission Board.

7. Smith, *op. cit.*, p. 352.

8. *Gen. Conf. Report*, 1905, p. 22.

commending and thanking him for his Peace efforts in connection with the Russo-Japanese War.¹

During the World War, Mennonites along with other Pacifists found themselves in a hard position. Some seven hundred and thirty General Conference young men were drafted and rendered some sort of service.² Committees were appointed to help make the immediate adjustments.³ The whole experience renewed the conviction that Mennonites should work for a warless world in time of peace. In recent years resolutions have been passed condemning war and compulsory military training.⁴ The Mennonite mission in relation to Peace has been discussed in Conference sessions and in papers.⁵ Funds have been provided for the publication of Peace material.⁶ Arrangements have been made to provide quarterly Sunday School lessons on Peace to be used in General Conference churches.⁷ The Convention of Pacifist Churches has been requested to ask the International Council of Religious Education to insert into each Sunday School quarter a lesson on Peace.⁸ A committee of two has been created to cooperate with other Pacifist churches and Peace organizations.⁹ As yet but very little has been done and the above are only indications of an awakening of the missionary spirit in the General Conference in connection with the age-old Mennonite Peace idea.

c) *The Attitude Toward the Federal Council of Churches.* That the General Conference has not yet altogether overcome the idea that other Protestant churches are a part of the world and that Mennonites stand in danger of contamination by coming in too close contact with them is very clearly brought out in the relation that has been maintained to the Federal Council of Churches. In 1905, when the matter first came up for consideration, the Conference discussed and approved "The Plan of Fed-

1. *Gen. Conf. Report*, 1905, p. 10.

2. *Ibid.*, 1920, p. 117.

3. *Ibid.*, pp. 28, 104-105.

4. *Ibid.*, pp. 26, 28; *ibid.*, 1914, p. 11.

5. *Ibid.*, pp. 17, 26, 175-180.

6. *Ibid.*, p. 27.

7. *Ibid.*, 1926, p. 23.

8. *Ibid.*, p. 23.

9. *Ibid.*, p. 17.

eration Recommended to the Constituent Christian Bodies." Arrangements were made to have delegates at the proposed meeting looking toward a closer federation of churches from which developed the Federal Council of Churches.¹ In 1911 the matter was discussed again and it was decided to stay with the Council for another three years.² In 1917 the committee on this question brought in a majority and minority report, the latter advising the breaking of relations with the Council, which after a long and rather warm debate was finally adopted.³ The fear of contamination by the "worldly churches" and especially the suspicion that some leaders of the Federal Council were "higher critics" had made many people of the General Conference hesitant in supporting the affiliation from its very beginning, and when it became evident that the Council's position on war varied so greatly from the Mennonite position, the majority was convinced that it was time to sever all connection. The fact that the connection with the Federal Council was an offence to other branches of Mennonites and so hindered closer relations with them, was also considered a reason for terminating the affiliation with the Federal Council.⁴

Since that time the Federal Council question has not been raised again, but when the Interchurch World Movement came upon the scene there was much sentiment among General Conference people in favor of cooperating with it. The movement being essentially of a missionary nature, the enthusiasm for a great program of Christian service was what gripped the General Conference people.⁵

d) *Attitude Toward Lodges.* It has been noted that in the early sessions of the Oberholtzer schism there was definite action taken against secret societies. To Mennonites the lodge, in a sense, has become the very embodiment of evil and the "world spirit" itself.⁶ Somehow the General Conference has never been able to rid itself altogether of this supposed evil.⁷ Just how this

1. *Gen. Conf. Report*, 1908, pp. 22-27.

2. *Ibid.*, 1911, p. 19.

3. *Ibid.*, 1917, p. 28.

4. *Ibid.*, 1917, pp. 39-40.

5. *Ibid.*, 1920, p. 42.

6. *Ibid.*, 1914, pp. 55-62.

7. *Ibid.*, 1929, pp. 220-222.

attitude originated or why it is taken today is not quite so clear, except that a true Christian must not be "yoked with the world". As late as 1926 the following resolution was passed:

"That the Conference reaffirms its conviction that the secret lodge is an evil, contrary to the Spirit of Jesus Christ and the teaching of the Word of God; that it therefore reasserts its uncompromising position to secret organizations. It expresses its deep concern and sorrow that some of its congregations still have members that belong to secret orders in their midst and charges such congregations to continue working toward the elimination of this evil."¹

There is not much evidence that the hope is entertained ever to be able to win the rest of the Christian world to the Mennonite position on the lodge question. On the other hand there are those who openly express their doubts as to the validity of the Conference position on this point.²

The rural delivery system with the modern newspaper, the telephone, the automobile, improved farm machinery, the radio, and many other forces plus the comparative economic well-being of Mennonites with the increased leisure of modern times have gone far to break down the old Mennonite exclusiveness and prejudice against social intercourse with the outside world. The missionary interest helped to open the way for these outside influences and in turn these outside influences affected and broadened the missionary interest of these people. This has been true of the General Conference group to a larger extent than of some other Mennonite bodies for here no effort has been made to keep out these various modern improvements while some other Mennonite groups have condemned them all as part of the "world" and legislated against their use, which tended to perpetuate the immunity somewhat although it often meant the loss of young people.

3. *Charitable Institutions.* It has been pointed out how emergency needs have helped to stimulate Mennonites to take an active interest in the relief of suffering and how this activity has

1. *Gen. Conf. Report*, 1926, p. 29; cf. Conference Constitution in *Gen. Conf. Report*, 1929, p. 247.

2. Penner, H. D., art., *The Lodge*, *The Mennonite*, Aug. 9, 1928.

been carried over into the missionary interest after the emergencies had subsided. The same can also be said regarding the establishment of orphanages, old people's homes, hospitals, and other charitable institutions. The history of Mennonites is one of much persecution and suffering and they therefore have always had a warm heart and open hand for those in need.

Nearly without exception the charitable institutions in the General Conference have developed under private initiative and control rather than under Conference control. However, the latter has always given its sanction and moral support to the various undertakings. The loose organization of the Conference and the ultra-democratic spirit of the Conference people probably account for this fact.

a) *Orphan Societies* (1884). In 1884 the Leisy Orphan Aid Society, Halstead, Kansas, was incorporated. This society had its beginning in a gift for this purpose of \$5000 from Jacob Leisy. Since its origin the organization has found homes for about eighty-seven orphans.¹ In 1893 the Mennonite Orphan and Children Aid Society was also organized at Halstead, Kansas. Later these two societies united. Rev. Christian Krehbiel was the prime mover of both. The latter society was for a time connected with the Indian School that had been established on Rev. Krehbiel's farm near Halstead.² At present there is no orphanage here; the society however still exists and its holdings have increased in value. In recent years help has been given to needy orphans in Germany, Russia, and Canada.³

b) *Old People's Homes* (1896). Mennonites make much of the family and old people are usually taken care of by their children. The first home for the aged among General Conference people was established at Frederick, Pennsylvania, in 1896 by the Eastern District Conference.⁴ During the twenty-five years preceding 1922, seventy-eight persons had died in the home, thirty of whom did not belong to General Conference congrega-

1. Krehbiel, C. E. *Historical Sketch of the First Mennonite Church, Halstead, Kansas*, pp. 28, 29.

2. *Menn. Yr. Bk. and Al.*, 1897, p. 21.

3. Krehbiel, *op. cit.*, p. 29.

4. *Menn. Yr. Bk. and Al.*, 1897, pp. 23-24.

tions.¹ It was not until more recent years that the congregations in the western states became interested in old people's homes, the latest one having been erected at Newton, Kansas, in 1925.²

c) *Hospitals and Deaconess Homes.* In 1900 a local organization established a hospital at Goessel, Kansas, which was the first of its kind in a Mennonite community. It was an innovation and some 3,000 people gathered from neighboring Mennonite communities for the dedication of the building.³

It was, however, rather the Christian service or deaconess work in connection with hospitals in which the General Conference Mennonites were chiefly interested. Rev. David Goerz did much to revive this service among Mennonites, which was common with them during their early history.⁴ He advocated the matter in a paper read before the General Conference as early as 1890 and many times later.⁵ The Conference recognized deaconess work as worthy of support and recommended it as a Christian activity but did not see its way clear to actually undertake it.⁶ The matter was also advocated before the Western District Conference many times with about the same results.⁷ Rev. Goerz also discussed the matter before a conference of Mennonites in Russia.⁸ But it finally was the Bethel College corporation, Newton, Kansas, in which he was the prime mover, that took up the matter in an active way. A young lady, Miss Frieda Kaufman, had applied to Rev. Goerz for help in getting an education to fit herself for deaconess service. After Rev. Goerz had financially made it possible for Miss Kaufman to attend Bethel College for one year, the College Board in 1901 decided not only to educate her but also to collect funds and establish a deaconess home.⁹ Soon other young women were accepted on the same conditions and

1. *Menn. Yr. Bk. and Al.*, 1922, pp. 43-45.

2. *Ibid.*, 1927, p. 51.

3. *Ibid.*, 1900, p. 18; *ibid.*, 1901, p. 24.

4. Goerz, D., *Zur Diakonissensache*, 1904, pp. 2, 8-11.

5. *Ibid.*, pp. 15-16.

6. *Gen. Conf. Report*, 1905, p. 21.

7. Goerz, D., *op. cit.*, pp. 22-23.

8. *Ibid.*, pp. 18-21.

9. *Ibid.*, pp. 16-17, 25-26, 32.

sent for their final training to the German Deaconess Home in Cincinnati, Ohio. In 1903 the Bethel College Board created the Bethel Deaconess and Hospital Association as a separate organization.¹ In 1905 a plot of land was purchased in the city of Newton, Kansas, and in 1908 the new building was dedicated. Soon other additions were needed and by 1918 the institution represented a value of over \$100,000.² Mrs. Bernhard Warkentin has been greatly interested in the work and contributed large sums of money to it.

After this beginning was made a number of other General Conference communities also established deaconess homes and hospitals.³

Besides regular hospital work and deaconess homes there was an interest in a sanitarium for consumptives located at Alta Loma, California. For a time the institution was in charge of the Pacific District Conference,⁴ and in 1917 the General Conference took it over.⁵ This was one of the few charitable institutions in which the General Conference ever had a direct interest, but the work seemed not to prosper and was soon discontinued⁶ although it was considered a missionary venture from the beginning.⁷

d) *Mutual Insurance*. As early as 1882 there was an organization known as Mennonite Mutual Aid Plan among the (old) Mennonites in Indiana. This organization has gradually come into the hands of General Conference people with headquarters now located at Mountain Lake, Minnesota.⁸ The purpose of the society "is to systematically aid the widows and orphans of its members." In a general way the plan is that each member of the society pays two dollars upon the death of any member of the group which amount is paid to the widow or orphans of the

1. Goerz, D., *op. cit.*, p. 32; *Menn. Bethel Diakonissenstift*, 1918, p. 2.

2. *Ibid.*, p. 3; cf. *ibid.*, pp. 2-17; *Menn. Yr. Bk. and Al.*, 1906, p. 12.

3. *Menn. Yr. Bk. and Al.*, 1916, p. 30; *ibid.*, 1914, p. 24; *ibid.*, 1921, p. 29; *ibid.*, 1928, p. 37; *ibid.*, 1925, p. 63.

4. *Gen. Conf. Report*, 1911, p. 18; *Menn. Yr. Bk. and Al.*, 1920, p. 35.

5. *Gen. Conf. Report*, 1917, p. 24.

6. *Ibid.*, 1920, p. 102; *ibid.*, 1923, pp. 190, 211-214, 298-299.

7. *Ibid.*, 1920, p. 169.

8. Hartzler & Kauffman, *Mennonite History*, 1905, pp. 277-278.

deceased.¹ Traditionally Mennonites are opposed to life insurance, as well as lodges and it was hoped that an organization of this sort would somewhat lessen their temptation.² These mutual aid societies have become quite numerous and some have grown to rather large proportions. Most of them however deal in property insurance rather than death benefits. As a rule only Mennonites are taken in and the word "insurance" is not used.³ In so far as these mutual aid societies originated out of the desire to "systematically help" the needy they are indirectly related to the missionary interest and helped to stimulate the same.

4. *Emergency Relief, Education and Publication.* All three of these interests have continued to exert a pronounced influence in more recent years. The fact that relief-work was necessary during and after the World War, that most Conference leaders and missionaries have been educated in Mennonite colleges, and that Conference publications have always given much space to the discussion of missions, has had a great influence on the missionary interest of the Conference in more recent years, and in turn all these were affected by the missionary interest. Since this is true of other Mennonite groups as well, these factors are discussed more fully in a later chapter.

1. *Menn. Yr. Bk. and Al.*, 1900, pp. 18-20.

2. *Gen. Conf. Report*, 1920, pp. 190-192.

3. Janzen, C. C., *A Social Study of Mennonites in Kansas*, p. 42 speaks of five of these mutual aid societies operating in Kansas alone. The Mutual Aid Plan, Mountain Lake, Minnesota, which pertains to life insurance only has paid to beneficiaries about \$200,000 during its history. Krehbiel, C. E., *Historical Sketch of the First Mennonite Church, Halstead, Kansas*, p. 31, points out that Rev. D. Goerz was instrumental in organizing the Mennonite Mutual Fire Insurance Company in 1880, and that in 1924 this company paid \$65,508.10 in losses and its risks amounted to over \$32,000,000. *Menn. Yr. Bk. and Al.*, 1925, p. 61, speaks of The Menno Friendly, a relief organization in the First Mennonite Church, Philadelphia, Pennsylvania. *Bundesbote Kalender*, 1903, p. 35, H. H. Ewert, speaks of fire and life insurance among Mennonites in Canada.

TABLE 2

CHARITABLE INSTITUTIONS ESTABLISHED, SUP-
PORTED, AND CONTROLLED BY GENERAL
CONFERENCE MENNONITES

<i>No.</i>	<i>Year</i>	<i>Name and Address</i>	<i>Control</i>
I. ORPHAN SOCIETIES AND HOMES FOR THE AGED			
1	1884	Leisy Orphan Aid Society, Halstead, Kansas	Independent Board
2	1893	Mennonite Orphan and Children Aid Society, Halstead, Kansas	Independent Board Closed 1905
3	1896	Mennonite Home for the Aged, Frederick, Montgomery Co., Pa.	East. Dist. Conf. Board
4	1921	Home for the Aged, Mountain Lake, Minnesota	Independent Board
5	1925	Bethel Home for the Aged, Newton, Kansas	Independent Board
II. HOSPITALS AND DEACONESS HOMES			
1	1900	Bethesda Hospital, Goessel, Kansas	Independent Corporation
2	1902	Halstead Hospital Halstead, Kansas	Private Institution
3	1905	Bethel Hospital and Deaconess Home, Mt. Lake, Minnesota	Independent Corporation
4	1908	Bethel Deaconess Home and Hospital, Newton, Kansas	Independent Corporation
5	1911	Mennonite Deaconess Home and Hospital, Beatrice, Nebraska	Independent Corporation
6	1912	Bethany Deaconess Home and Hospital, American Falls, Idaho	Independent Sold Corporation 1924
7	1914	Mennonite Sanitarium, Upland, Calif. (Tubercular only)	Gen. Conf. Sold 1925
8	1920	Community Hospital, Bluffton, Ohio	Independent Corporation
9	1927	Basinger Clinic Hospital, Mt. Lake, Minnesota	Private Institution

C. THE HOME MISSION BOARD AND ITS WORK

The Home Mission Board of the General Conference developed out of what for sometime was known as the Committee for Home Missions. For many years the activities of this Board consisted chiefly of itineracy and church extension work. Isolated Mennonite families who had settled in new communities were gathered into congregations. Isolated congregations who stood aloof from the Conference were won for the cause. Congregations already belonging to the Conference were kept informed about the work of the same so as to strengthen the bond of union and fellowship. According to the Conference constitution the work of the Home Mission Board is to:

"Arrange and conduct, in accordance with the directions of the Conference, all work and undertakings of the Conference in the line of home missions for which no special committees have been constituted. It shall call the necessary workers such as itinerant preachers, evangelists, etc., and administer the funds contributed for home work. . . ."¹

The Fiftieth Anniversary Jubilee Conference session of 1908 decided to expand the work and method of home missions, as follows:

"(1) To establish a church building fund. (2) . . . to permanently station evangelists in such newly organized colonies that have no minister. (3) To establish city missions. (4) . . . (5) To send experienced ministers into our congregations . . . to conduct Bible Conferences . . . to lecture on Missions and . . . promote a deeper interest in our Conference in general."²

Gradually these and other new phases of work were taken up.

1. *Itineration and Church Extension.* Between 1860 and 1880 the home missionary efforts were largely limited to itineration among scattered Mennonite communities, with the aim of creating a more active interest in missions, education, and union. In 1878 it was decided to employ one man to give his whole time to the work but no available worker was found before 1884 when

1. *Constitution, Charter and By-Laws of The General Conference*, pp. 23-24.

2. Quoted by Habegger, *op. cit.*, pt. ii, p. 87.

Rev. J. B. Baer of Summerfield, Illinois, accepted a call to this position.¹

a) *The Work of Rev. J. B. Baer.* At the time of receiving the call to become the home missionary for the General Conference J. B. Baer was a student in Union Theological Seminary, New York. He had previously made the trip to Alaska with S. S. Haury in search of a foreign mission field, and now was engaged in city mission-work besides his studies.² He accepted the new call and first served in this capacity during the summer of 1885, but entered upon full-time service after his graduation at the seminary in 1887.³ Baer was well qualified for the work and entered upon his new task with energy and zeal. He traveled from the Atlantic to the Pacific and from Manitoba to the southern states. He visited all the Conference churches and any other Mennonite circles that were willing to receive him. He assisted in bringing into closer relationship many isolated congregations and helped in the formation of new ones where necessary. He greatly stimulated missionary interest. It was largely through his efforts that two new district conferences were formed—the Pacific and the Northern.⁴ For twelve years, with some interruption, he traveled up and down the country doing his noble work until in 1899 he felt unable to continue to serve in that capacity and withdrew.⁵

b) *Itineration and Church Extension in More Recent Years.* Even before Baer's withdrawal the work had grown to such proportions that one man could not do justice to it. With Baer's resignation, recourse was again taken to the old method of sending out several men for shorter periods of time,⁶ and as a result not much progress was registered for a number of years. Even during Baer's service at various times a number of other individuals were also engaged in this work for short periods.

1. *Allge. Konf. Verh.*, 1-11 Sitzung, p. 95; van der Smitten, *Jub.-Fest d. Allge. Konf.*, p. 55.

2. *Menn. Yr. Bk. and Al.*, 1898, p. 24.

3. Krehbiel, *History of the Menn. General Conference*, p. 344.

4. Krehbiel, *op. cit.*, p. 350.

5. *Menn. Yr. Bk. and Al.*, 1928, p. 28.

6. *Gen. Conf. Report*, 1905, p. 52, reports ten men having done some work.

The district conferences had also begun to do work of a similar nature, each in its field, and they were expected to do more as time went on.¹

In 1905 the Home and Foreign Mission boards recommended to the Conference that a traveling missionary evangelist be again sent among the churches to present the work of both boards to the people. Various individuals served for a time in this capacity. Rev. Jacob Quiring, then a young evangelist and later Professor of Bible in Bluffton College, traveled among the churches holding revival meetings with great success. Between 1914 and 1917 Rev. M. M. Horsch,² a former missionary, visited all the congregations on behalf of the two mission boards, and between 1920 and 1926 Rev. C. E. Krehbiel³ did the same thing in behalf of all four boards—Home Mission, Foreign Mission, Education, and Publication. Both of these tours did much to stimulate interest among the congregations in the work of the Conference.

Out of the itinerant work of the Home Mission Board gradually grew the stationing of workers for longer periods in needy communities. This plan was first advocated in 1908 and has been followed since then, more especially in places where groups of Mennonite settlers were without pastors.⁴ Besides a number of smaller places in the southern and western states, North Dakota and Canada communities have been most typical in receiving such aid.⁵ In 1908 a church building fund was started to help these new communities, through loans and otherwise, to secure meeting places.⁶

After 1917 the immigration from Russia into Canada began and a considerable portion of the work of the Home Mission Board in recent years has been devoted to this field. The incoming people were poor and needed help. The Board made monthly allowances to a number of the immigrant ministers so that they might continue their work. It also granted loans toward the

1. van der Smitten, *Jub.-Fest d. Allge. Konf.*, p. 55.

2. Habegger, *op. cit.*, pt. ii, p. 88.

3. *Gen. Conf. Report*, 1923, p. 225; also 1926, p. 92.

4. *Menn. Yr. Bk. and Al.*, 1928, p. 28.

5. See list below.

6. *Gen. Conf. Report*, 1908, p. 22.

securing of places of worship. In 1926 there were ten ministers partially supported in the three provinces of Manitoba, Saskatchewan, and Alberta.¹

2. *City Mission-Work.* Mennonites are a rural people and never quite trust the city. The General Conference was rather late in officially taking up city mission-work. Although there were individuals actively interested in city missions, the Conference did not discuss the matter until 1902, hoping to begin in Niagara Falls with the Mennonites there as a nucleus. This hope did not materialize and the matter was again discussed at the 1905, as well as at the 1908 session, when it was resolved to engage in city mission-work as soon as possible.² In 1909 a churchless section of Los Angeles was selected, a hall rented, and work opened with Rev. E. F. Grubb in charge.³ In 1914 a city mission was begun in Chicago, with Rev. W. W. Miller in charge.⁴ Soon others followed. In some cases district conferences have begun work in a city and later turned it over to the Home Mission Board of the General Conference.⁵

a) *Rescue Work Changed to Church Extension.* The city missions were begun with the purpose of doing rescue work. It was soon felt that Mennonites as a rural people were not exactly fitted for this, especially since the General Conference had always looked with some suspicion on revival methods, rather stressing Christian nurture in its own communities. As early as 1914 the matter was discussed as to whether the city missions should not shift to church extension work and build up congregations which would also serve the needs of Mennonites already living in cities.⁶ After some experience, sentiment in favor of making the change increased and gradually the shift was made so that today all of the General Conference city missions are really a phase of extension work. Besides trying to gather Mennonites already in the

1. *Gen. Conf. Report*, 1926, p. 22; *Menn. Yr. Bk. and Al.*, 1928, p. 30.

2. *Gen. Conf. Report*, 1905, pp. 18, 54.

3. *Ibid.*, 1911, p. 45; *Menn. Yr. Bk. and Al.*, 1914, pp. 22-24.

4. *Gen. Conf. Report*, 1914.

5. This was the case with the Hutchinson work in Kansas, *Menn. Yr. Bk. and Al.*, 1928, p. 32.

6. *Gen. Conf. Report*, 1914, p. 11.

city the aim is to win other unchurched families rather than foot-loose individuals. In fact most of the city missions have changed location so as to be in a neighborhood of small home owners and not in the slum districts. In most cases congregations have been organized and substantial church buildings erected.¹

b) *Jewish Mission-Work.* At the 1917 Conference session a paper was read on Jewish missions.² In 1920 the project was approved and referred to the Home Mission Board with the suggestion that such work be opened jointly with other Mennonite conferences, if feasible.³ This was done in Chicago in cooperation with the Defenceless Mennonites and the Central Conference Mennonites. A Jewess, Miss Dorothy Goodman, who had become a Christian and belonged to the Defenceless Mennonite Church was helpful in creating an interest in the matter and starting the work. Israel Saxe, a Christian Jew, served as superintendent for a while. There seems to have been considerable friction and the venture did not succeed. The work was abandoned in 1923.⁴

c) *Girls' Homes.* Because of economic difficulties many daughters of the recent Mennonite immigrants to Canada were obliged to look for work in some of the larger cities. To avoid disintegration of these individuals it was decided at the 1926 Conference session, upon the recommendation of the Home Board, that girls' homes should be established in Saskatoon and Winnipeg.⁵ To date only the home in Winnipeg has been established, which until recently was in charge of Rev. and Mrs. G. A. Peters. By December of 1927 the home had been able to act as mediating agency in the securing of about four hundred places of employment. Special efforts are made to secure positions for work in private families on the assumption that such surroundings are, as a rule, most conducive to the moral and spiritual welfare of the working girls. The average attendance of the midweek and Sun-

1. *Gen. Conf. Report*, 1920, pp. 64-67, 261; *ibid.*, 1923, pp. 261-264; *ibid.*, 1926, pp. 150, 265 ff.; *Menn. Yr. Bk. and Al.*, 1928, p. 32.

2. *Gen. Conf. Report*, 1917, p. 35.

3. *Ibid.*, 1920, p. 16.

4. *Ibid.*, 1920, pp. 72-73; *ibid.*, 1923, pp. 176, 259-261.

5. *Ibid.*, 1926, pp. 22, 157.

day meetings at the girls' home has been about one hundred.¹ Steps are under way to open a similar home in Saskatoon in the near future.²

3. *Other Phases of Work.* From time to time the Home Mission Board has undertaken various other phases of work only two of which can briefly be mentioned here.

a) *Work With Orphans.* Beginning with 1919 a number of orphans have been placed into Mennonite homes. Some orphans have come from our cities. In recent years interest has been directed more especially to needy and homeless Mennonite children in Russia and among immigrants in Canada. The work has been undertaken only on a small scale and partially in cooperation with the Leisy Orphan Aid Society.³

b) *Rural Missions.* A small work of a rural nature among backward mountain whites was begun in 1921 at East Freedom, Pennsylvania. Interested workers in the Altoona City Mission first directed the Board's attention to this locality as one of possible opportunities. Since 1921, when the Board took over the field, Daniel Gerig has been in charge of this work and the two preaching places in connection with it.⁴ In 1926 another rural mission at Mount Eldon, Arizona, not far from Flagstaff, begun by American Indian missionaries, was taken over.⁵ Although Mennonites are a rural people and more adapted to rural than to city work, as yet the General Conference has not fully found itself in this field.

4. *Type of Worker Employed.* In the early history of the General Conference the workers employed in home missions were well educated and strong leaders, some of them seminary graduates who gave years of their life to the work and rendered a great service. As time went on a gradual change has come about

1. *Bundesbote*, Dec. 15, 1927, art., G. A. Peters; *Menn. Yr. Bk. and Al.*, 1928, pp. 29-30.

2. *Mission Quarterly*, Sept., 1928, Board Report, pp. 13-16.

3. *Gen. Conf. Report*, 1920, p. 71; *ibid.*, 1923, p. 273; *ibid.*, 1926, pp. 22, 153.

4. *Ibid.*, 1923, p. 268; *ibid.*, 1926, p. 149; *Menn. Yr. Bk. and Al.*, 1928, p. 34. Gerig has resigned since the above was written.

5. *Ibid.*, pp. 34-35; *Mission Quarterly*, Sept., 1928, pp. 13 ff.

so that in recent years many of the workers employed have been of the Bible institute type, often with less than a high school foundation. Although graduates of Mennonite colleges have been available in increasing numbers, for some reason only very few have served under this Board. This situation caused dissatisfaction and it was deemed necessary to make the following explanation at the 1920 Conference session.

"Your Home Mission Board finds that persons who are prepared to take up work in this field are difficult to find. It is a source of regret that such prepared workers are so sparsely forthcoming from our colleges. . . . In recent years some of our workers have come from other institutions."¹

In 1923 the following statement was offered as a further explanation:

"Whereas it has come to our knowledge that in the minds of some persons there exists the impression that the Home Mission Board is not favorably disposed toward our colleges and the young people coming forth from them, the Board by way of correcting such false impression, adopted the following statement as the expression of the Board's real attitude in the matter:

"First, that we recognize and sincerely wish to cultivate the close interrelation that should exist between the work under our charge and the educational institutions in which prospective workers may receive the necessary preparation for the work.

"Second, that we realize the need, in this as well as in other phases of church activity, of workers who are not only well equipped intellectually, but also, and as a matter of first importance, well grounded in the faith and spiritually alive in Christ. We therefore earnestly pray that in the merciful providence of God, the young men and women who receive their education in our schools may in this way be spared from the spiritually blighting influence of the materialistic and faith-undermining teaching which is creeping into so many institutions of learning in these days of wide spread apostasy from the faith once delivered unto the saints."

"Third, we are earnestly solicitous to find among the student volunteers in our schools those who are willing to be used in the home field. . . . Workers intellectually and spiritually well qualified are increasingly called for in the congre-

1. *Gen. Conf. Report*, 1920, p. 74.

gations of our Conference as well as for the work in our mission stations. To this essential equipment belongs a head and heart familiarity with the Word of God and we bespeak for our schools an increasing emphasis on thorough-going Bible study.''¹

From the above it is clear that graduates of Mennonite colleges did not enter this service either because this Board did not consider them to have the proper training or else they were not interested in the type of service this Board expected them to render.

5. *Summary Statement of Home Missions.* For many years the home mission interest of the General Conference centered around the task of arousing Mennonites everywhere to a more active Christian life of service, hence much emphasis was placed upon the work of itineration. It has been only in comparatively recent times that active city mission-work has been undertaken. There have been a great many persons engaged in home mission-work of some kind or other for longer or shorter periods of time. This constant shifting of workers may not have been to the greatest advantage of the work as such, but the fact that by this "shuttle" effect a great many people were brought into direct contact with the work and its problems, has helped to broaden the Conference as a whole in its missionary outlook and interest.

1. *Gen. Conf. Report*, 1923, p. 274.

TABLE 3

GENERAL CONFERENCE MENNONITE HOME
MISSION WORKERS¹

<i>No.</i>	<i>Name</i>	<i>Entered</i>	<i>Resigned</i>	<i>Died</i>
1	Daniel Hege	1861	.....	1862
2	Christian Krehbiel	1872	?	.....
3	Levi O. Schimmel	1872	?	.....
4	Ephraim Hunsberger	1872	?	.....
5	S. F. Sprunger	1878	?	.....
6	J. B. Baer	1884	1899	.....
7	M. S. Moyer	1885	?	.....
8	D. B. Hirschler	1886	1889	.....
9	H. Richert	1886	?	.....
10	N. F. Toews	1890	1923	.....
11	A. M. Fretz	1896	?	.....
12	David Goerz	1896	?	.....
13	J. E. Sprunger	1901	1902	.....
14	S. M. Musselman	1901	1902	.....
15	W. S. Gottschall	1901	1902	.....
16	H. D. Penner	1901	1902	.....
17	C. H. Richert	1901	1902	.....
18	John Penner	1902	1905	.....
19	F. F. Jantzen	1902	1905	.....
20	P. R. Aeschliman	1902	1905	.....
21	J. J. Balzer	1902	1905	.....
22	H. J. Krehbiel	1902	1905	.....
23	Jacob Moyer	1902	1905	.....
24	A. S. Shelly	1902	1905	.....
25	Jacob Quiring	1905	?	.....
26	H. R. Voth	1905	?	.....
27	C. H. Wedel	1905	?	.....
28	P. H. Richert	1905	?	.....
29	N. C. Hirschy	1905	?	.....
30	H. J. Brown	1908	1909	.....
31	E. F. Grubb	1909	1917	.....
32	Mrs. E. F. Grubb	1909	1917	.....
33	P. R. Schroeder	1910	1911	.....
34	J. C. Peters	1911	1915	.....
35	D. Lohrentz	1911	1914	.....

1. Based on: Regier, J. M., Sec. of Home Mission Board, *Letter*, Apr. 25, 1929; also on Conference and Board reports. This is only a partial list as the early records are not complete. Although many of the older men are dead only those having died while in home mission service are so indicated.

GENERAL CONFERENCE MENNONITE HOME
MISSION WORKERS

(Continued)

No.	Name	Entered	Resigned	Died
36	Elizabeth Braun	1912	1914	.....
37	Anna E. Penner	1912	1914	.....
38	Susie M. Franz	1914	1917	.....
39	W. W. Miller	1914	1923	.....
40	Mrs. W. W. Miller	1914	1923	.....
41	F. J. Isaac	1914	1919	.....
42	Joshua Buller	1915	?	.....
43	John Funk	1915	?	.....
44	Cassie Niswander	1915	.....	.....
45	J. M. Franz	1915	1916	.....
46	N. W. Bannman	1915	1921	.....
47	Ina Feighner	1917	1919	.....
48	M. M. Horsch	1917	1918	.....
49	H. T. Unruh	1917	1921	.....
50	Mrs. H. T. Unruh	1917	1921	.....
51	C. F. Sawatzky.....	1917	.....	.....
52	H. D. Voth	1917	1922	.....
53	Mrs. H. D. Voth	1917	1922	.....
54	W. S. Shelly	1917	1920	.....
55	P. W. Penner	1918	1921	.....
56	Mrs. P. W. Penner	1918	1921	.....
57	Elizabeth Foth	1918	1923	.....
58	P. P. Tschetter	1918	1921	.....
59	Anna G. Stauffer	1919	1920	.....
60	Martha Franz	1919	1923	.....
61	J. J. Engbrecht	1919	1920	.....
62	S. S. Amstutz	1919	1922	.....
63	Dorothy E. Goodman	1920	1921	.....
64	Israel Saxe	1920	1922	.....
65	Elizabeth Hirschler	1920	1921	.....
66	Ellen Schertz	1920	1921	.....
67	H. B. Dirks	1920	1926	.....
68	Mrs. H. B. Dirks	1920	1926	.....
69	Lavina Burkhalter	1921	.....	.....
70	G. M. Baergen	1921	1924	.....
71	Mrs. G. M. Baergen	1921	1924	.....
72	D. G. Dyck	1921	1922	.....
73	J. J. Plenert	1921	.....	.....
74	Mrs. J. J. Plenert	1921	.....	.....

GENERAL CONFERENCE MENNONITE HOME
MISSION WORKERS

(Concluded)

<i>No.</i>	<i>Name</i>	<i>Entered</i>	<i>Resigned</i>	<i>Died</i>
75	Daniel Gerig	1921	1929	.....
76	Mrs. Daniel Gerig	1921	1929	.....
77	Gustav Frey	1921	1922	.....
78	Walter Kephart	1920	1923	.....
79	J. J. Voth	1922	1924	.....
80	Mrs. J. J. Voth	1922	1924	.....
81	Albert Claassen	1922	1930	.....
82	Mrs. A. Claassen	1922	1930	.....
83	M. M. Lehman	1922	.....	.....
84	Mrs. M. M. Lehman	1922	.....	.....
85	D. J. Unruh	1921	1929	.....
86	Mrs. D. J. Unruh	1921	1929	.....
87	Gerhard Buhler	1922	.....	.....
88	Elizabeth Unruh	1923	1924	.....
89	Marie Braun	1923	.....	.....
90	T. A. van der Smissen	1925	1926	.....
91	Mrs. T. A. v. d. Smissen	1925	1926	.....
92	L. H. Glass	1925	.....	.....
93	Edward Duerksen	1925	.....	.....
94	Mrs. Edward Duerksen	1925	.....	1926?
95	Marie Schirmer	1926	1927	.....
96	Rudolph Schmidt	1926	1928	.....
97	Mrs. Rudolph Schmidt	1926	1928	.....
98	Jacob H. Janzen	1926	.....	.....
99	G. A. Peters	1927	1930	.....
100	Mrs. G. A. Peters	1927	1930	.....
101	W. Harley King	1927	.....	.....
102	Mrs. W. H. King	1927	.....	.....
103	Mrs. Edith Stiffler	1928	.....	.....
104	W. C. Rhea	1928	.....	.....
105	Mrs. W. C. Rhea	1928	.....	.....
106	Jane Entz	1928	1930	.....

TABLE 4

THE PRESENT WORK OF THE GENERAL CONFERENCE MENNONITE HOME MISSION BOARD¹

No.	Year	Name, Address and Supt.	Total Staff	Members	Property Value
I. CITY AND RURAL MISSIONS					
1	1909	Menn. Ch., 79 St. and Stanford, Los Angeles, Cal., A. Classen.....	4	130	\$26,000
2	1913	Hutchinson Menn. Church, Hutchinson, Kan., J. J. Plenert.....	2	33	11,000
3	1914	First Menn. Ch., Chicago, Laflin and 73 St., Chicago, W. C. Rhea.....	3	49	30,000
4	1914	Calvary Menn. Ch., Mechanics Grove, Pa., D. J. Unruh.....	2	40	7,000
5	1914	Menn. Memorial Church, Altoona, Pa., L. H. Glass.....	3	79	25,000
6	1920	Jewish Mission, closed Chicago, Illinois 1922			
7	1921	Smith Corner Church, East Freedom, Pa., Dan. Gerig.....	3	20	5,000
8	1923	Russian Menn. Girls' Home, Winnipeg, Man., G. A. Peters.....	2	---	---
9	1926	Mt. Eldon Mission, Flagstaff, Arizona, W. H. King.....	2	---	---
10	1928	Portland, Menn. Mission, Port- land, Ore., Miss C. Niswander.....	1	---	---
II. ITINERACY AND CHURCH EXTENSION					
1	1904	Alsen Circuit, Alsen, North Dakota, E. Duerksen	2	211	14,000
2	1913	Waldheim Circuit, Waldheim, Sask., G. Buhler.....	2	178	---
3	.....	Laird and Great Deer Circuit, Laird, Sask., C. Sawatzky.....		---	---
4	.....	Hague and Alberta Circuit Hague, Sask.		---	---
5	1926	Menn. Ch. of Drake, Drake, Sask., M. M. Lehman.....	2	29	---
6	.....	Yale Circuit, Yale, South Dakota, P. P. Tschetter.....		---	---
7	.....	San Juan, Irapuato, Mexico		---	---

1. Based on: *Gen. Conf. Report*, 1926, pp. 145-155; *Mission Quarterly*, Sept., 1928, pp. 13-16.

D. THE FOREIGN MISSION BOARD AND ITS WORK

In the last chapter the development of the foreign missionary interest was traced to the year 1880. By that time the Foreign Mission Board had been created, a missionary family found, and a mission field occupied among the Arapahoe Indians in Oklahoma.¹ As the work developed the Conference gave more and more authority to the Board to take action and make decisions between Conference sessions. With the approval of the Conference gradual expansion took place and work was undertaken among other Indian tribes, still later in India, and finally also in China. According to the Conference constitution the work of the Foreign Mission Board is:

“To call and send out missionaries and workers to the foreign mission field and conduct the work according to instructions, decisions, and regulations of the Conference and administer the funds of the foreign mission treasury.”²

In 1908 at the Fiftieth Anniversary Jubilee Conference session certain rules and regulations, which were to serve as a guide in the further carrying on of the work, were adopted at the suggestion of the Board. This development of foreign missionary interest as it expressed itself in various phases of work and different mission fields will be discussed under separate headings in the following pages.

1. *Work Among the American Indians* (1880). The work among the American Arapahoe Indians gradually expanded to the Cheyenne tribe in Oklahoma and Montana, and finally also to the Hopi tribe in Arizona.

a) *Mission-Work Among the Arapahoe Indians*. (1880). After the beginning of this work the enthusiasm of the Conference as well as of the first missionaries was soon to be tested by many difficulties. Building operations were begun as soon as

1. The work among the American Indians has always been considered as foreign mission work by the General Conference. The distinction of work among “heathen” as over against work among “non-heathen” has become the basis of division between the Foreign and Home Mission boards, i. e. “Heiden-mission” and “Innere-Mission.”

2. *Constitution, Charter and By-Laws of General Conference, etc.*, p. 24.

possible. Several other workers were sent to assist Haury, among them Cornelius Duerksen and C. H. Wedel. People of the Conference churches were very much interested in the new venture. A number of volunteer workers helped to erect the necessary buildings for a school. After the large structure, costing about \$4,000, was completed and a fair beginning with the school barely made, a fire broke out on February 19, 1882, and destroyed not only the building but also four small children, among them Haury's infant son Carl.¹ It was a horrible experience but served to stimulate the Conference churches to renewed activity and helped to weld them together for the new undertaking. The women of some of the churches at once gathered wearing apparel and other materials which were delivered by two Board members who rushed to the aid of the missionaries, some of whom had lost everything.

At a special session of the Board the following month it was decided to rebuild at once, but this time of brick and at a cost of about \$4,500. The congregations responded to the call of the new need and, in a few months, \$5,000 had come together. By fall a new and larger building, in which about fifty children could be comfortably housed and cared for, was completed. During the construction of this building, agent Miles called attention to the fact that Fort Cantonment, sixty miles northwest of Darlington, would be abandoned by the Government and that the vacated buildings could be used free of charge by the Mission. Because of financial difficulties the Board hesitated, but when through Miles' request the Government appropriated \$5,000 toward the new building at Darlington, reserving Government ownership in it to that extent, the Board decided to start work at Cantonment also. In December, 1882, the Government transferred all of its buildings, except one, at Cantonment to the Mission. This friendliness on the part of the Government further encouraged the congregations in the new undertaking, so that by Christmas, 1882, there were a total of fourteen workers on the field.² Among the new arrivals were H. R. Voth, O. S. Schultz, A. E. Funk, and

1. For detailed description of this tragic experience see, Krehbiel, *History of the Mennonite General Conference*, pp. 286-290.

2. Krehbiel, *op. cit.*, p. 294.

others. H. R. Voth was put in charge of the work at Darlington while S. S. Haury took charge of the work at Cantonment. In the fall of 1883 schools were opened at both stations with an enrollment of twenty-eight at Darlington and twenty-three at Cantonment.¹ At last the work was really started and going.

Besides the educational work, which is discussed more in detail in later pages, various other phases of activity were also carried on. A hospital for the Indians was arranged at Cantonment under the supervision of A. E. Funk. Haury at Cantonment was interested in colonizing the Indians and teaching them cattle raising. Events happened in a rapid enough succession to keep the constituency interested. In 1884 Jacob and Mary Leisy willed \$10,000 to the missionary cause.² In 1886 Haury resigned and J. J. Kliever took his place. In 1888 the first convert was baptized. A new station was opened at Shelly and another at Red Hills (Geary). During the first decade of work Mrs. H. R. Voth and Mr. D. B. Hirschler died on the field. In 1892 the Government ordered that the Indians should hold their land in severalty, a quarter section being allotted to each man, woman and child, and the rest thrown open to white homesteaders. The readjustment meant considerable confusion. The Indians had to become more settled. The impact of the white civilization was more and more felt due to the nearness of the white man from now on. What was known as the "Messiah Craze," accompanied with swooning and visions, developed among the Indians, fostering the expectation that the coming Messiah would drive out all the whites and again restore the Indian to his glory and right. In 1893, the new school building erected two years previous at Cantonment burned to the ground. This being the year of "the panic" it was only with much sacrifice that another \$5,000 building was erected. In 1896, due to the Indians moving away and the new requirement that children of school age in the United States attend Government schools, the Darlington station was abandoned. Gradually the Arapahoes from both Darlington and Cantonment centered around Canton, a railroad town seven miles

1. Krehbiel, *op. cit.*, p. 295.

2. *Ibid.*, p. 299.

from Cantonment.¹ The Mission followed the Indians and today the only Arapahoe station is at Canton with Rev. H. J. Kliever in charge. In 1926 the church membership was seventy-five.² Although the Arapahoe work gradually decreased somewhat, this did not mean that the missionary interest also dwindled but rather that it had shifted to other groups as we shall directly see.

b) *Work Among the Cheyenne Indians* (1884). The Cheyenne Indians in Oklahoma and Montana are related to each other and the General Conference is doing work among them in both states. Shortly before the General Conference began work in Oklahoma among the Arapahoes some of the Cheyennes had been transferred to that territory where they were kept under strict supervision. All this made them rebellious and bitter against everything originating with the whites.³ When in 1883 the General Conference started work among the Arapahoes at Cantonment, the Friends were doing work at the same place among the Cheyennes. In 1884 the Friends transferred their work among this tribe to the Mennonites.⁴ For the following years some of the Cheyenne children attended the General Conference mission school along with Arapahoe children. In 1891 Rodolphe Petter and his wife, who were called to devote themselves especially to this tribe, arrived on the field.⁵ The pioneer work had been done by other missionaries and Mr. Petter could therefore devote himself exclusively to language study along which line he has made recognized contributions. In 1894 a chapel for the Cheyennes was built at Cantonment. In 1897 one member of the tribe was baptized and the following year a congregation was organized with five Christians.

1. For a fuller discussion of the Arapahoe work see: Krehbiel, H. P., *op. cit.*, pp. 285-299, 315-320; Harder, G., *Uebersicht ueber Missionstaetigkeit*, etc., pp. 7-11; van der Smitten, art., *Heiden Mission, Jub.-Fest d. Allge. Konf.*, pp. 58-67; Linscheid, G. A., and others, *The Mennonite*, Nov. 16, 1922.

2. *Menn. Gen. Conf. Report*, 1926, p. 106.

3. Petter, R. R., art., *The Spirit of the Cheyennes, The Mennonite*, Mar. 2, 1922; Krehbiel, *op. cit.*, p. 302.

4. *Ibid.*, *op. cit.*, p. 302; Linscheid, G. A., art., *A Sketch of Oklahoma Missions, The Mennonite*, Nov. 16, 1922.

5. *Allge. Konf. Verh.*, 1-11 *Sitzung*, 1884, p. 98; Krehbiel, *op. cit.*, p. 321; *Menn. Yr. Bk. and Al.*, 1897, art., *Our Indian Mission*, p. 20.

Soon the Cheyenne work expanded. In 1894 a new station was opened at Haoenaom (now Clinton) with M. M. Horsch in charge. In 1898 a third station was established at Hammon with H. J. Kliewer in charge. In 1907 work was begun at Fonda.

The Cheyennes often talked to the missionaries about their brethren in the North. This aroused a desire on the part of the missionaries to visit the Cheyennes in Montana. Rev. Petter made three trips, in 1898, 1901 and 1903, to the North in regard to opening work in Montana among this tribe.¹ It was felt that since the language was the same, work should be carried on among the tribe both in Oklahoma and Montana. In 1904 G. A. Linscheid and wife, who had been in the service for some years among the Cheyennes in Oklahoma, arrived at the Montana reservation.² The first station was established at Busby. Soon more missionaries were sent to the field and new stations established, namely, Lame Deer and Birney, both in 1910, and Ashland some time later.³

To summarize the present status of the Cheyenne work it should be noted that in Oklahoma there are three stations with a missionary family at each and a total church membership of 190, while in Montana there are three stations with three missionary families at work and a total church membership of 258.⁴ Since the Government looks after the education of the Indians the mission-work is chiefly of an evangelistic nature, although the missionaries, where possible, teach religion in the Government schools.⁵

c) *Work Among the Hopi Indians* (1893). The attention of the General Conference was first directed to the Hopi Indians in 1890 by Mr. Peter Stauffer, who was employed in the

1. Petter, *loc. cit.*

2. *Gen. Conf. Report*, 1905, pp. 27, 31; Linscheid, G. A., art., Our Montana Cheyenne Mission, *The Menmonite*, Mar. 2, 1922.

3. *Gen. Conf. Report*, 1917, p. 6; *ibid.*, 1926, p. 109.

4. *Gen. Conf. Report*, 1926, pp. 106, 109.

5. For fuller discussion of Cheyenne work compare: van der Smissen, art., Heiden-Mission, *Jub.-Fest d. Allge. Konf.*, pp. 58-68; Harder, G., *op. cit.*, pp. 11-19, 26-28; Linscheid, art., *Bundesbote Kalender*, 1906, pp. 29-30; *Menn. Yr. Bk. and Al.*, 1896, art., Petter, R., pp. 19-22; *ibid.*, 1908, p. 10; *ibid.*, 1922, art., Habegger, p. 33.

Government Indian Service at Keams Canyon, Arizona. Mr. Stauffer had previously served in the Mennonite Mission among the Arapahoes in Oklahoma, and, as at this time no mission-work was being done among the Hopis, he repeatedly urged the Mennonite Board to consider the field. In 1892 Rev. C. Krehbiel and Rev. H. R. Voth visited the field and were so favorably impressed that upon their recommendation the Board decided to begin work as soon as possible.¹ Rev. H. R. Voth, who had served in the Oklahoma field and whose wife died there, was again married by 1893 when he began work at Oraibi, Arizona, among the Hopis. Although these Indians are considered to be descendants of the Cliff Dwellers and have a comparatively advanced civilization, to begin the work here, as with the other tribes, was nevertheless, difficult because of the lack of any written language.

It will be remembered that in 1893, the year of the panic, the Mission building at Cantonment was destroyed by fire and at once rebuilt. In spite of all this there was enough missionary interest among the congregations that the Board felt warranted to open the work in Arizona during the same year. It should, however, be mentioned that the opening of the new work was greatly assisted by the fact that the Women's Indian Association of New Jersey contributed \$700 towards Voth's salary for the first year, and that the Philadelphia Women's Association gave \$500 toward the erection of the missionaries' home, and that the Delaware Indian Association promised a donation for the erection of a chapel.² Just how the connection was made with these societies or how they came to make these contributions is not clear.

Rev. and Mrs. Voth carried on the pioneer work for about nine years. When in 1901 the second Mrs. Voth died, and Mr. Voth's health was impaired, new workers had to be found. Rev. and Mrs. J. B. Epp rendered service for some years. In 1903 Rev. and Mrs. J. B. Frey entered the work. In 1904 Frey baptized the first Hopi, a girl. Gradually more workers arrived and

1. Stauffer, A., *Hopi Mission Field*, pp. 16 ff.; Voth, H. R., art., *Work among Hopis. The Mennonite*, Apr. 12, 1923; Krehbiel, *op. cit.*, pp. 322-326.

5. Krehbiel, *op. cit.*, p. 304.

new stations were opened, one at Moen Copi and another at Hotevilla.¹

For some time a Mrs. Gates of California took special interest in the work and assisted it financially. She desired to build a hospital and have a farm run in connection with it if the Mission Board would furnish the working staff, but nothing ever became of the plans except that the Board for a while had a mission farmer whom Mrs. Gates supported for a time.²

The work among the Hopis was considerably handicapped by the fact that they were divided into several camps of "Hostiles," "Friendlies," and "Half Friendlies," depending upon the attitude they took toward the white man and everything he represented. Rather serious disturbances broke out occasionally, which, to a degree, hampered the work.³

The work among the Hopis has been largely of an evangelistic nature. Something has been done in a small way along the line of a mission farm, and a small orphanage has been maintained for some years. At present there are three stations with two missionary families and one single lady at work, while the total church membership is thirty-nine.⁴

d) *Some Phases of Work Among the Indians.* As indicated the emphasis in the work among the three tribes has for some years been largely evangelistic. In the beginning, however, much stress was put upon education. For a number of years both schools at Darlington and Cantonment had as many children as they could well accommodate—Darlington about fifty, and Cantonment about sixty-five.⁵ At different times both school buildings were destroyed by fire but were at once again erected. As early as 1882 a beginning was made in placing Indian youths

1. *The Mennonite*, Apr. 12, 1923, art., by Voth, Frey, and Epp; *Gen. Conf. Report*, 1926, p. 108.

2. *Gen. Conf. Report*, 1905, pp. 27-29; *ibid.*, 1908, pp. 15, 34; *ibid.*, 1911, p. 31.

3. Habegger, *Mission Interest of the Gen. Conf.*, etc., pp. 105-107.

4. *Gen. Conf. Report*, 1926, p. 108. On Hopi Mission in General, cf. Harder, *op. cit.*, pp. 19-26; van der Smitten, *loc. cit.*; *Menn. Yr. Bk. and Al.*, 1896, pp. 17-18; *ibid.*, 1900, p. 35; *ibid.*, 1903, p. 34; *ibid.*, 1908, p. 12; *B. B. Kalender*, 1908, pp. 26 ff.

5. Krehbiel, *op. cit.*, p. 304.

into Mennonite families in Kansas so as to give them first hand training on the farm. The Government agent had given permission to do this with a number of boys for a period of three years.¹ In 1885 an industrial Indian school was arranged for in connection with the Kansas Mennonite Conference school at Halstead. The purpose was to give the Indian students an industrial and Christian training where they could not get in touch so easily with the rest of their people whose influence was thought to be detrimental. In 1885 fifteen Indian boys and girls were enrolled at Halstead.

After two years it was felt that the two schools were really pursuing different ends and so the Indian industrial school was removed to Rev. Chr. Krehbiel's farm, located about one mile southeast of Halstead. Krehbiel was president of the Board at this time and played an important part in these attempts to educate and Christianize the young Indians. On the farm the industrial school was run much on the basis of a large family with Rev. and Mrs. Krehbiel in charge. During the summer months the boys and girls received practical training by helping to do the many and varied things that needed to be done on a large farm and household of that sort, while during the winter months those of school age were given ordinary school instruction by a teacher especially employed for that purpose.² A few of the intellectually more promising young men were continued as students in the Kansas Mennonite Conference school at Halstead in the hope that they would later become Christian leaders.³ It is only a matter of speculation what the result would have been if the entire scheme, with the two boarding schools in Oklahoma, the industrial school on Krehbiel's farm, and some of the more promising young men in the school at Halstead, could have continued over a longer period of time. As it was, the Government's new policy discontinued all contract Indian schools in 1896 and henceforth provided government schools for them. Hence the Conference efforts of about fifteen years along more direct educational lines terminated.

1. Krehbiel, *op. cit.*, pp. 295-297.

2. *Allge. Konf. Verh.*, 1-11 Sitzung, p. 99; Krehbiel, *op. cit.*, pp. 305-309.

3. *Ibid.*, p. 298.

Whatever the results of this work may have been so far as the Indians were concerned, it certainly had a very great influence in educating and interesting the Conference churches along missionary lines. As has been pointed out, Halstead, from the time when Mennonites first began to settle in Kansas, has been a center of influence. To have some of this Indian work within easy reach of many Conference congregations has undoubtedly done much to stimulate the missionary interest.

As early as 1887 the Board decided that more emphasis should be put on the work with adult Indians. The resolution on this matter reads:

“The Board is decidedly of the opinion that in the future we should not confine ourselves to the training of children only but that our workers should realize it as their first duty to labor for the saving of souls of the grown people. The training of children should also receive due attention and should not be discontinued. But it is an illusion to expect that, without labor upon the parents, these are to be won for Christ through the children.”¹

As early as 1883 definite work with adults was undertaken in that it was planned to establish an Indian colony in Cantonment by settling as many Indian families there as could be induced to do so. Besides spiritual work, industrial training was also emphasized. One thousand dollars was appropriated for the purchase of a herd of cattle in the interest of the Mission as the region was too dry for agriculture. This herd of cattle was not only to help support the work but also to afford a means of training the Indians.² This undertaking never grew to large proportions and was later abandoned. Two of the stations which were established with adult work especially in mind, later developed into independent Mennonite congregations composed of both whites and Indians—Shelly and Red Hills. The white members were recent Mennonite settlers after Oklahoma was opened to homesteaders. These mixed congregations further stimulated the missionary interest in the Conference as they furnished an avenue for first hand contact with the work.

1. Quoted by Krehbiel, *op. cit.*, p. 309.

2. *Ibid.*, p. 294; *Allge. Konf. Verh.*, 1-11 Sitzung, p. 98.

Before closing this section, brief mention should be made of some of the language and translation work done by the missionaries. In many ways H. R. Voth was ahead of his time and entered sympathetically into the various religious practices and customs of the Hopis. He was the first and probably the only white man who won the confidence of the Hopis so completely that they admitted him to their secret practices in underground caves lasting for a number of days and nights at a time. Much of his material was published with profuse illustrations in eleven volumes by the Stanley McCormick Hopi Expedition, Field Columbian Museum, Chicago, Illinois.¹ Voth also gathered an immense amount of Indian materials mostly of a religious nature, such as altars, slabs, kilts, deities, and the like, which are at present on exhibition, in something like twenty large cases, in Field Museum, Chicago. The Hopi language had to be reduced to writing and Voth, Epp, Frey and later workers have not only done this but also produced a good many translations in that language. At present there have been printed in Hopi: Hopi-English Dictionary (1914), Bible History (1916), Epistle to the Romans, chapters 1-8, (1917), A Catechism (1923), and a Hopi Song Book with 72 songs (1918). The Four Gospels, besides considerable other material, are ready in manuscript form.² Other than Mennonite missions among the Hopis are also using this material.

A more difficult and monumental work has been done by

1. Voth, H. R., art. *The Mennonite*, Apr. 12, 1923. The following are some of Voth's publications printed by the Field Columbian Museum: (1) *Brief Miscellaneous Hopi Papers*, 1912, Publication 157, Anthropological series, vol. xi, No. 2; (2) *Hopi Proper Names*, 1905, Pub. 100 Anth. ser. vol. vi, No. 3; (3) *The Oraibi Marau Ceremony*, 1912, Pub. 156, Anth. ser. vol. xi, No. 1; (4) *Oraibi Natal Customs and Ceremonies*, 1905, Pub. 97, Anth. ser., vol. vi, No. 2; (5) *The Oraibi Oaquoel Ceremony*, 1903, Pub. 84, Anth. ser., vol. vi, No. 1; (6) *The Oraibi Powamu Ceremony*, 1901, Pub. 61, Anth. ser. vol. iii, No. 2; (7) *The Oraibi Summer Snake Ceremony*, 1903, Pub. 83, Anth. ser. vol. iii, No. 4; (8) *The Traditions of the Hopi*, 1915, Pub. 96, Anth. ser. vol. viii; (9) Voth, H. R. joint author with Dorsey, G. A., *The Mishongnovi Ceremonies of Snake and Antelope Fraternities*, Pub. 66, Anth. ser. vol. iii, No. 3; (10) Voth & Dorsey, *The Oraibi Soyul Ceremony*, Pub. 55, Anth. ser. vol. iii, No. 1, 1901.

2. Stauffer, A., *Hopi Mission Field*, pp. 21-22; *Gen. Conf. Report*, 1909, p. 64; *ibid.*, 1914, p. 71.

Rodolphe Petter for the Cheyenne language, which has made him internationally famous as a philologist.

"His Cheyenne-English dictionary is said to be one of the most extensive works of its kind ever published. It contains more than 50,000 words. Since completion in 1905, several thousand words have been added. Mr. Petter is now working on a translation of the Bible into the Cheyenne language. He has completed the Old Testament, and expects to finish the Gospels during the next year. All translations are made from original Hebrew and Greek. . . . Mr. Petter is the author of a translation of a book of hymns, a translation of Bunyan's 'Pilgrim's Progress', and numerous other Biblical and religious works into the Cheyenne language. . . . Mr. Petter's translations, and especially his dictionary, have brought him international renown. He is a member of the International Historical Society, with headquarters at Paris. Copies of the dictionary are to be found in the leading libraries of America and Europe.'"¹

Dr. James Mooney in a Smithsonian publication of 1907 speaks of Mr. Petter as follows:

"The Rev. Rodolphe Petter, our best authority on the Cheyenne language, is a native of the same country which gave Gallatin and Gatchet to American philology. . . . By diligent application to the study of this most difficult language he soon learned to use it exclusively in his daily work and contact with the Indians. In addition to his scholarly training by which he is able to preach with almost equal fluency in French, German, English, and Cheyenne, it may safely be asserted that no other white man who ever came to the Cheyennes commanded more of their respect and affection.'"²

The work of Petter, Voth and other missionaries among the Indians is an indication of the type of missionary interest existing in the Conference congregations. The very fact that the congregations and the Mission Board have been willing for years to support men in the work who devoted a good portion of their time and energy to this quiet but persistent study of the language,

1. *Menn. Weekly Review*, Mar. 7, 1928, quoted from *Great Falls (Mont.) Tribune*. For exact list of Petter's works see Stauffer, *Mennonite Mission Study Course*, pt. iii., p. 53; *Mission Quarterly*, Sept., 1930, p. 45.

2. Quoted, *Menn. Yr. Bk. and Al.*, 1927, pp. 35 ff.; see also *ibid.*, 1896, p. 33; cf. Vestal, S., art., *The Wooden Indian*, *American Mercury*, Jan., 1928.

customs and traditions of the people with whom they labored, shows that the missionary interest is not merely of a superficial and spectacular nature but rather of a more substantial and far-reaching type.

e) *Summary of the American Indian Work.* The General Conference began mission-work among the Indians in 1880. Already before 1900 the missionary interest was gradually shifting, largely due to changed conditions in the Indian field and because a new work was being opened in India. Since then the number of workers has been somewhat decreased and the activities limited largely to evangelistic efforts including some literary work and religious teaching in government schools.

Throughout the years the work among the American Indians has exerted a very great influence on the congregations of the General Conference. The very fact that it had taken twenty years to actually begin missionary work after the Conference was organized, with that as one of its original purposes, helped to impress the people with the difficulty of the task. The fires at two stations resulting in loss of life and property aroused great sympathy and served not only to unite the congregations into a closer bond of fellowship with each other and those representing the missionary cause but also stimulated new financial sacrifices on their part of which they otherwise would not have thought themselves capable. The friendly and helpful attitude on the part of the Government and its agents had a beneficial influence on the interest of the people. The early success of the work as indicated, not only by the twenty converts accepted for baptism during the first decade¹ but especially by the progress of the work with the children and younger people, was an encouragement to continued effort. The deaths of a number of workers on the field served as a great challenge. The frequent changing of workers may not have been for the best of the work itself, but helped to create a wider and more intelligent interest by giving the congregations a more direct means of first hand and personal contact with the task. All together over eighty people have served in some capacity in the Indian mis-

1. Voth, art., *The Mennonite*, Apr. 12, 1923.

sions. Many as teachers in the schools, some of whom were later leaders in the churches and two became presidents of Mennonite colleges.¹

Then there was the Indian work at Halstead, in the midst of the Mennonite communities in Kansas, also the mixed congregations of whites and Indians in Oklahoma, all of which had a good influence. The mission field was near enough to enable the missionaries rather easily to reach the congregations for personal visits, addresses, and the like, which contributed further to the healthy development of the missionary interest. The fact that the research and literary work of some of the missionaries received recognition outside of Mennonite circles gave the entire cause added prestige among the Conference people. In short the work among the Indians had a very marked influence on the missionary interest of Mennonites.

1. C. H. Wedel became president of Bethel College and S. K. Mosiman has for many years been president of Bluffton College.

TABLE 5

WORKERS WHO HAVE SERVED IN THE GENERAL
CONFERENCE MENNONITE MISSIONS AMONG THE
AMERICAN INDIANS¹

<i>No.</i>	<i>Name</i>	<i>Entered</i>	<i>Resigned</i>	<i>Died</i>
1	S. S. Haury	1880	1886	.....
2	Mrs. S. S. Haury	1880	1886	.....
3	Cornelius Duerksen	1881	?	.....
4	C. H. Wedel	1881	?	.....
5	H. R. Voth	1882	1902	.....
6	Mrs. H. R. Voth	1882	.....	1889
7	A. E. Funk	1882	?	.....
8	O. S. Schultz	1882	?	.....
9	A. S. Shelly .....	?	?	.....
10	J. J. Kliewer	1884	1896	.....
11	Mrs. J. J. Kliewer	1884	1896	.....
12	D. B. Hirschler	1889	.....	1890
13	Peter Stauffer	1889	1890	.....
14	R. Petter	1891	.....	.....
15	Mrs. R. Petter	1891	.....	1910
16	J. S. Krehbiel	1892	1897	.....
17	Mrs. J. S. Krehbiel	1892	1897	.....
18	M. M. Horsch	1892	1902	.....
19	Mrs. M. M. Horsch	1892	1902	.....
20	J. H. Schmidt .....	?	?	.....
21	Mrs. J. H. Schmidt .....	?	?	.....
22	A. S. Voth	1893	1896	.....
23	J. J. Voth	1893	1894	.....
24	Mrs. J. J. Voth	1893	1894	.....
25	Mrs. H. R. Voth (Moser).....	1893	.....	1901
26	H. L. Weiss	1893	1895	.....
27	G. A. Linscheid	1895	.....	.....
28	Mrs. R. Petter (Kinsinger).....	1896	.....	.....
29	E. A. Haury	1897	1898	.....
30	Susie Richert	1897	1902	.....
31	S. K. Mosiman	1897	1902	.....
32	J. A. Funk	1897	1920	.....
33	Mrs. J. A. Funk	1897	1920	.....
34	Lisetta Kinsinger	1898	1899	.....

1. This is only a partial list as exact data on early history is not available. This list is based on: *Board Reports*; also Richert, P. H., *Board Sec., Letter*, Feb., 1929.

WORKERS WHO HAVE SERVED IN THE GENERAL CONFERENCE MENNONITE MISSIONS AMONG THE AMERICAN INDIANS

(Continued)

No.	Name	Entered	Resigned	Died
35	D. J. Auernheimer	1898	?	.....
36	H. G. Allebach	1898	1899	.....
37	H. J. Kliewer	1898	.....	.....
38	Mrs. H. J. Kliewer	1898	.....	.....
39	Anna Suderman	1899	1900?	.....
40	J. B. Epp	1901	1911	.....
41	Ida Epp	1901	1903	.....
42	J. B. Frey	1903	1929	.....
43	Mrs. J. B. Frey	1903	1929	.....
44	J. H. Epp	1904	1906	.....
45	Mrs. J. H. Epp	1904	1906	.....
46	Mrs. G. A. Linscheid	1904?	.....	.....
47	Mrs. J. B. Epp (Harms).....	1905	.....	?
48	Agnes Williams	1905?	1924?	.....
49	Marie Schirmer	1906	1919	.....
50	Mrs. J. B. Epp (von Steen).....	?	1911	.....
51	C. J. Frey	1907	.....	1914
52	Mrs. C. J. Frey	1907	1914	.....
53	J. B. Ediger	1907	.....	.....
54	Mrs. J. B. Ediger	1907	.....	.....
55	P. A. Kliewer	1908	1924	.....
56	Mrs. P. A. Kliewer	1908	1924	.....
57	Alfred Wiebe	1911	1915	.....
58	Mrs. Alfred Wiebe	1911	1915	.....
59	Elizabeth Schmidt	1911	.....	.....
60	J. R. Duerksen	1912	.....	.....
61	Mrs. J. R. Duerksen	1912	.....	.....
62	H. T. Neufeld	1912	1927	.....
63	Mrs. H. T. Neufeld	1912	1927	.....
64	A. Classen	1913	1920	.....
65	Mrs. A. Classen	1913	1920	.....
66	Caroline Burkhalter	1915	1922	.....
67	H. A. Holcomb	1916	?	.....
68	Mrs. H. Holcomb	1916	?	.....
69	Alfred Habegger	1918	.....	.....
70	Mrs. Alfred Habegger	1918	.....	.....
71	Karl Friesen	1919	1926	.....
72	Mrs. Karl Friesen	1919	1926	.....

WORKERS WHO HAVE SERVED IN THE GENERAL CONFERENCE MENNONITE MISSIONS AMONG THE AMERICAN INDIANS

(Concluded)

<i>No.</i>	<i>Name</i>	<i>Entered</i>	<i>Resigned</i>	<i>Died</i>
73	Otto Pankratz	1922	1926	.....
74	Mrs. Otto Pankratz	1922	1926	.....
75	H. R. Schroeder .....	?	?	.....
76	Mrs. H. R. Schroeder .....	?	?	.....
77	Valdo Petter	1924	.....	.....
78	Mrs. Valdo Petter	1924	.....	.....
79	H. A. Schlink	1925	1927	.....
80	Mrs. H. A. Schlink	1925	1927	.....

TABLE 6

SUMMARY OF THE PRESENT STATUS OF THE GEN- ERAL CONFERENCE MENNONITE MISSION WORK AMONG THE AMERICAN INDIANS¹

<i>Nd.</i>	<i>Station and Address</i>	<i>Present Workers</i>	<i>Church Members</i>
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I. THE ARAPAHOE WORK (1880)

1	Canton, Okla. (1907).....	Rev. and Mrs. H. J. Kliever.....	75
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II. THE CHEYENNE WORK (1884)

1	Cantonment, Okla. (1891).....	Rev. and Mrs. G. A. Linscheid.....	92
2	Clinton, Okla. (1897).....	Rev. and Mrs. J. B. Ediger.....	59
3	Hammon, Okla. (1898).....	Rev. and Mrs. H. J. Kliever.....	39
4	Busby, Montana (1904).....	Rev. and Mrs. A. Habegger.....	78
5	Lame Deer, Mont. (1910).....	Rev. and Mrs. R. Petter.....	140
6	Ashland, Montana (1921).....	Rev. and Mrs. Valdo Petter.....	2

III. THE HOPI WORK (1893)

1	Oraibi, Arizona (1893).....	Miss Schmidt	31
2	Hotevilla, Ariz. (?).....	Rev. and Mrs. J. R. Duerksen....	?
3	Moen Copi, Ariz (1905).....	Rev. and Mrs. J. B. Frey.....	8

Totals: 10 stations.....8 families, 1 lady.....524

1. Based on 1926 and other Mission Board reports. Work was done at a number of other places which gradually were reduced to outstations or abandoned. Such as: Darlington 1880-1902, Arapahoe work at Cantonment discontinued 1883, Shelly 1889-96, Dyke and Red Hills discontinued 1896, Washita 1894-1900, Birney, Mont. 1910-1926, and others.

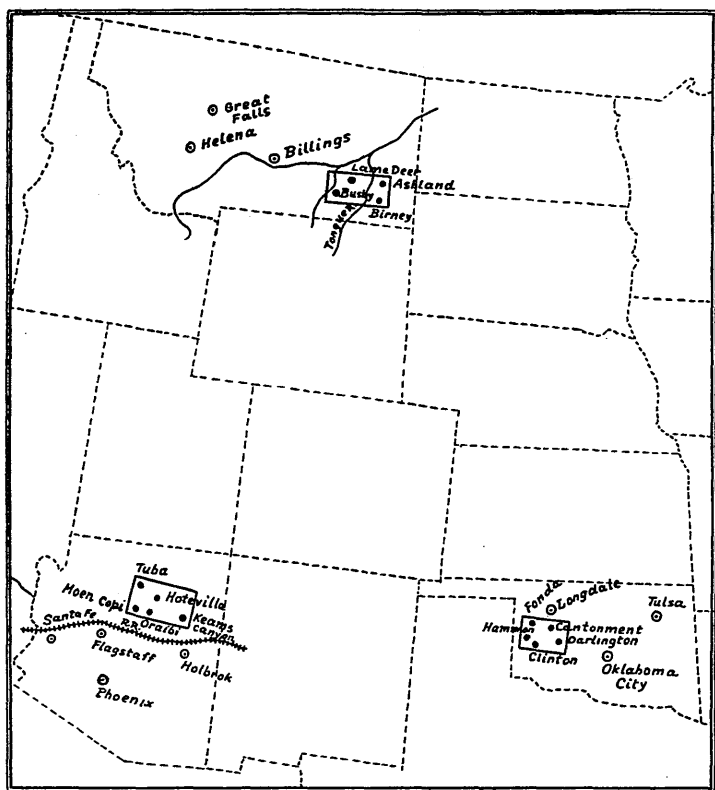


FIGURE 3. THE GENERAL CONFERENCE MENNONITE MISSION FIELDS AMONG THE AMERICAN INDIANS IN OKLAHOMA, ARIZONA AND MONTANA

(Based on: *The Mennonite*, March 2, 1922, November 16, 1922, and April 12, 1923.)

2. *Mission-Work in India* (1901).¹ Even before the 1874 migration from Russia to America the Mennonites in Russia were interested in India. This interest was particularly manifested in the Mennonite Brethren group who were influenced by the Baptists. Abraham Friesen, a member of the Mennonite Brethren group studied in a Baptist Seminary in Germany and was sent as a missionary to India by a German Baptist board sometime before the emigration to America took place.² Many of the Mennonite Brethren are related to Russian Mennonites who joined the General Conference in America. Living in the same neighborhoods both in Russia and in America, they have always influenced each other.

During the earlier years in America it was not uncommon for German missionaries of other denominations to visit these German speaking Mennonite congregations. One example of this was the tour Missionary Hahn from India made among some of these churches.³ The agitation to begin a General Conference work in India manifested itself as early as 1890 and at the 1896 conference a resolution was passed that foreign work should be undertaken as soon as funds and workers were available.⁴ The 1899 Conference session agreed to begin work in India, by sending immediate relief for the famine sufferers and beginning a mission.⁵ The fact that the (old) Mennonites were already working in India was an incentive to do likewise.⁶

a) *Beginning of Actual Work.* In accordance with the Conference decision of 1899 an Emergency Relief Committee was created at once. Rev. D. Goerz accompanied a shipload of 8,000 bushels of corn and some thousands of dollars to India and supervised the distribution.⁷ The Foreign Mission Board called P. A. Penner and J. F. Kroeker, who were missionary candidates, to go to India to begin mission-work. Penner's home church at Moun-

1. For a full discussion of this mission see *Twenty-five Years with God in India*, which was published since the above was written.

2. Harms, J. F., *Geschichte der Menn. Bruedergemeinde*, p. 281.

3. van der Smitten, *Jub.-Fest d. Allge. Konf.*, p. 65.

4. *Menn. Yr. Bk. and Al.*, 1902, p. 34.

5. van der Smitten, *op. cit.*, p. 65; *Menn. Yr. Bk. and Al.*, 1901, p. 6.

6. See discussion on (old) Menn. Mission in India, Appendix II.

7. *Menn. Yr. Bk. and Al.*, 1901, pp. 39 ff.

tain Lake, Minnesota, had for some time agitated the beginning of a work in India and pledged an annual contribution of \$600 toward the cause.¹ Undoubtedly it was influenced by Rev. N. N. Hiebert of Mountain Lake who was already serving as missionary in India but under the Mennonite Brethren Church. Kroeker was a young man from Russia studying at Bethel College, Newton, Kansas, where Penner too, had been a student. Goerz, who by 1900 was already on his way back from India, after having looked into the matter of missions while doing his relief-work, met Penner and Kroeker with their wives in Russia, on their way to India. He was able to give them valuable suggestions and also entrusted them with the business end of further relief-work there.²

The Penner and Kroeker families arrived in Bombay on December 9, 1900, and began work in the early part of the following year. The first ten months were spent with the (old) Mennonites, at Dhamtari, Central Provinces, who had arrived about a year earlier and were a great help to the newcomers.³ A field in the Central Provinces was chosen about one hundred and fifty miles northeast of the (old) Mennonites. Kroeker settled at Janjgir and Penner at Champa. Champa has become the central station of the mission.⁴ The field today is about forty miles wide and one hundred miles long.⁵

b) *Development of the Work.* When the work was started the famine and its results were still much in evidence. Famine relief funds were used to pay for labor in constructing some of the first buildings. The Kroekers started to take care of some orphan boys and the Penners of orphan girls.⁶ As more missionaries arrived on the field, new stations were established and new phases of work undertaken.

In the beginning the organization of the mission was very simple. For many years P. A. Penner served as superintendent

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1. *Menn. Yr. Bk. and Al.*, 1901, p. 6.
 2. van der Smissen, *op. cit.*, p. 65.
 3. *Loc. cit.*; *Menn. Yr. Bk. and Al.*, 1908, p. 12.
 4. *Menn. Yr. Bk. and Al.*, 1908, pp. 12 ff.
 5. Thiessen, J., *Letter*, Apr. 18, 1928.
 6. van der Smissen, *op. cit.*, p. 66.

of the whole field, having been appointed to that position by the Mission Board. In about 1922 a reorganization took place, a constitution was adopted and arrangements were made for an executive and various departmental committees with semi-annual conferences of the entire mission.¹

In general the policy of the India Mission has been to place one family at a station. The evangelistic work has been chiefly emphasized. At present there are seven organized congregations with more than 1,000 members.² Recently two native pastors have been ordained.³ The native Christians largely finance their own Sunday schools. They also do mission-work at Kendai, which is entirely financed and controlled by them. As yet only a small beginning has been made towards devolution in the Mission as a whole.⁴

Work along educational lines has been largely limited to the lower grades. In fact schools have never been stressed much by the missionaries. In 1908 the Mission Board recommended that more along that line be done if possible.⁵ The first schools grew out of the work with the orphans. At present there are twenty schools with more than one thousand pupils.⁶ Some of the more advanced pupils are sent to the high school of the (old) Mennonite Mission at Dhamtari. In a recent letter a missionary in the India field writes as follows concerning education and missions:

“With reference to leaders, we do not believe that the highest trained leader necessarily makes the best leader. . . . To have college trained men leading village people while in theory is all right, in practice it does not work. . . . Our best results seem to be gotten where leaders have the equivalent of seventh or eighth grade U. S. A. standard. . . . Those who have gone through high school . . . are not able to meet the common illiterate people on their own level. . . . The time when we can use college men is not yet on the horizon. . . .”⁷

1. *Constitution, India, Menn. Gen. Conf. Mission*, 1924.

2. Moyer, S. T., *Letter*, June 7, 1928.

3. *Bundesbote*, March 1, 1928, Board Report.

4. Thiessen, J., *Letter*, Apr. 18, 1928.

5. *Gen. Conf. Report*, 1908, p. 9.

6. Thiessen, *loc. cit.*

7. Moyer, S. T., *Letter*, June 7, 1928.

The schools and especially the orphan-work of the India Mission have however had quite an effect on the home churches. Special efforts have been made by the missionaries to get as many individuals as possible in America to support children in school. The Women's Sewing societies, for many years, have been making garments for children and other needy ones in India.¹ While this procedure may not have encouraged self help on the part of the recipients it did make the missionary interest in the churches more personal and concrete.

The question of doing industrial work has been discussed by the missionaries, Board, and Conference for some time but as yet only a small beginning has been made.² The first doctor arrived on the field in 1925. Before this time some medical work was done by other missionaries and a native doctor.

In the second year of mission-work a small beginning was made in caring for lepers. As the work developed the Mission to Lepers in India and the East, of Edinburgh, Scotland, took an interest in the institution and has for many years carried the major part of the financial responsibilities in connection with this work. The Government also makes definite annual contributions per inmate. Over two thousand lepers have been in the institution since it was established.³ At the present time this Leper Asylum is the second largest in India,⁴ and has been declared one of the best in the country by British Government inspectors.⁵ According to the 1926 report the Asylum had 500 inmates.⁶ The pitiable condition of the lepers has always made a strong appeal to the constituency of the Conference and this work has done much to increase a certain type of missionary interest among the people.

c) *Summary of the General Conference Mennonite Work in India.* The foregoing discussion of the India work is very

1. See section below on Women's Societies.

2. *Gen. Conf. Report*, 1920, pp. 12, 13, 137; *ibid.*, 1926, p. 114.

3. Moyer, *loc. cit.*

4. Penner, P. A., *Letter*, April 18, 1928.

5. *Gen. Conf. Report*, 1920, p. 50; Quoted testimonials, P. A. Penner, *Bethesda Aussaetzige-Asyl*, pp. 39-40.

6. *Gen. Conf. Report*, 1926, p. 114.

much condensed.¹ The following summary will aid in getting a proper impression of the present status of the work.²

General Considerations:

Size of the field.....	about 4,000 sq. mi.
Total population	634,790
Total Mission Property Value.....	\$114,000
Total number of missionary workers.....	27
(11 families, 5 ladies)	
Total 1926 U. S. A. budget for India.....	\$24,554

Mission Stations and date of opening:

Champa—1901; Janjgir—1901; Birra—1910; Korba—1915; Basna—1924.

Evangelistic Work:

Organized Congregations	7
Church Membership	1,125
Evangelists (male 40, female 27).....	67
Native Contributions for 1926.....	\$1,080
Preaching Places	32

Educational Work:

18 Day Schools—Pupils	900
2 Boarding Schools (1 each sex)—Pupils.....	150
Students away in schools.....	30
1 Carpentry School—Pupils	12
Teachers (46 men, 9 women).....	55

Medical and Charity:

3 Missionary Doctors, 1 Hospital, 5 Dispensaries.	
Patients (1927)—4,000 surgical, 6,000 medical.	
1 Leper Asylum, 500 inmates, including two homes for untainted children.....	with 43 inmates
2 Orphanages (one for each sex).....	with 80 inmates
1 Widow's Home.....	with 21 inmates

As the figures indicate the work has grown to considerable proportions. Ever since the beginning in 1900 the Conference

1. The discussion of this Mission is condensed because material was not available and since a detailed discussion of the General Conference Mission in China follows, to avoid duplication, a fuller discussion of the (old) Mennonite work in India is also to be given, rather than that of the General Conference. Since the above was written the book *Many Years with God in India* has appeared which is a full discussion of the Mission written by the missionaries themselves.

2. These statistics are based on: Moyer, S. T., *Letter*, June 7, 1928; Thiessen, John, *Letter*, April 18, 1928; *Gen. Conf. Report*, 1926, pp. 133-6.

people have taken an increasing interest in it. In all there are thirty-seven¹ missionaries who have given some years of service to the work in India; twenty-seven are on the field at present. Some of the missionaries have come from Mennonites in Russia and a good many from the Russian Mennonites who emigrated to America in 1874 and after. Two missionaries died on the field and one on the ill-fated ship Titanic (1912), all of which moved the home churches very deeply.² Memorial buildings have been erected in memory of some of these sacrifices.³ As the work in India has grown the missionary interest among the home people has developed so as to keep pace with the ever increasing needs of the India field.

1. See list below.

2. Mrs. P. A. Penner died in 1906, Noah Burkhalter in 1920, and Miss Anna Funk on her way home sank with the Titanic in 1912.

3. *The Mennonite*, July 20, 1922; *Menn. Yr. Bk. and Al.*, 1914, p. 27.

TABLE 7

MISSIONARIES WHO HAVE SERVED IN THE GENERAL CONFERENCE MENNONITE MISSION IN INDIA¹

<i>No.</i>	<i>Name</i>	<i>Entered</i>	<i>Resigned</i>	<i>Died</i>
1.	P. A. Penner	1900	.....	.....
2.	Mrs. P. A. Penner (Elizabeth).....	1900	.....	1906
3.	J. F. Kroeker	1900	1909	.....
4.	Mrs. J. F. Kroeker.....	1900	1909	.....
5.	P. J. Wiens.....	1906	.....	.....
6.	Mrs. P. J. Wiens.....	1906	.....	.....
7.	Anna Funk	1906	.....	1912
8.	P. W. Penner.....	1908	.....	.....
9.	Mrs. P. W. Penner.....	1908	.....	.....
10.	Anna P. Braun.....	1908	1917	.....
11.	Mrs. P. A. Penner (Martha).....	1909	.....	.....
12.	C. H. Suckau.....	1909	.....	.....
13.	Mrs. C. H. Suckau.....	1909	.....	.....
14.	E. B. Steiner.....	1913	1924	.....
15.	Mrs. E. B. Steiner.....	1913	1924	.....
16.	Martha R. Burkhalter.....	1917	.....	.....
17.	Noah L. Burkhalter.....	1919	.....	1920
18.	Mrs. Paul A. Wenger.....	1919	.....	.....
19.	S. T. Moyer.....	1920	.....	.....
20.	Mrs. S. T. Moyer.....	1920	.....	.....
21.	Loretta Lehman	1921	.....	.....
22.	Clara L. Kuehny.....	1921	.....	.....
23.	John Thiessen	1921	.....	.....
24.	Mrs. John Thiessen.....	1921	.....	.....
25.	F. J. Isaac.....	1921	.....	.....
26.	Mrs. F. J. Isaac.....	1921	.....	.....
27.	Paul A. Wenger.....	1923	.....	.....
28.	Mrs. Mary Y. Burkhard.....	1924	.....	.....
29.	H. R. Bauman, M.D.....	1925	.....	.....
30.	Mrs. H. R. Bauman, M.D.....	1925	.....	.....
31.	J. R. Duerksen.....	1926	.....	.....
32.	Mrs. J. R. Duerksen.....	1926	.....	.....
33.	Augusta Schmidt	1927	.....	.....
34.	H. E. Dester, M.D.....	1927	.....	.....
35.	Mrs. H. E. Dester.....	1927	.....	.....
36.	W. F. Unruh.....	1928	.....	.....
37.	Mrs. W. F. Unruh.....	1928	.....	.....

¹. Based on Board Reports.

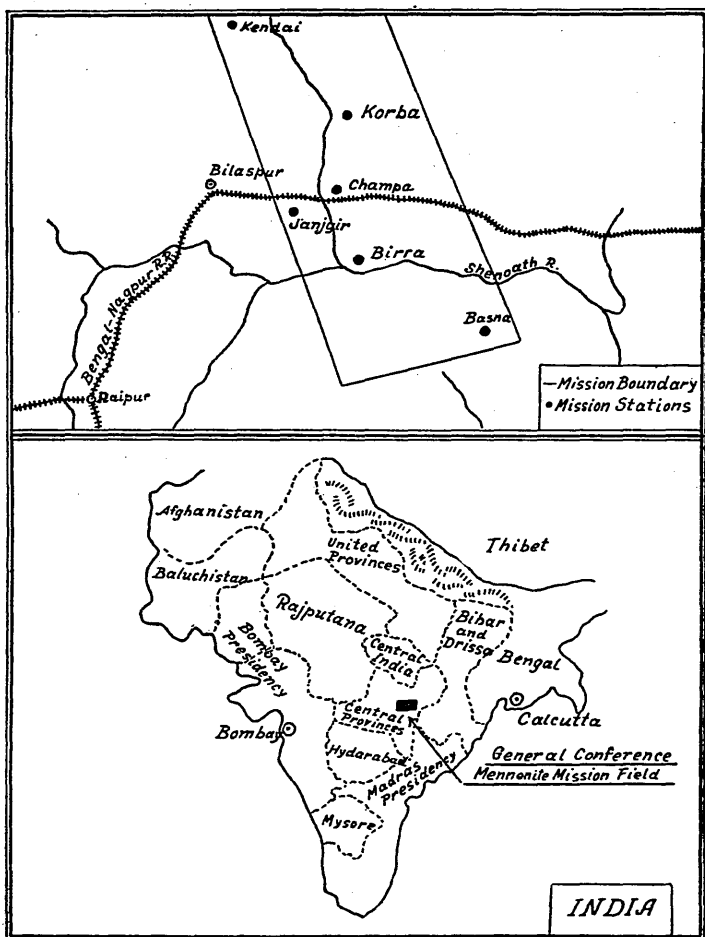


FIGURE 4. THE GENERAL CONFERENCE MENNONITE MISSION FIELD IN INDIA

(Based on: Thiessen, J., Letter, Apr. 18, 1928;
Bldg. on Rock., p. 188.)

3. *Mission-Work in China* (1914). The details of the beginning and development of the China Mission of the General Conference are discussed in Appendix I. Only a brief reference to that work needs to be made here. As the work among the Indians and in India developed, a desire gradually made itself manifest that work should also be done in China. By 1910 a considerable number of Mennonites of various branches had gone to China as missionaries.¹ Among those who had started an independent work in China were Rev. and Mrs. H. J. Brown, members of General Conference congregations. In 1914 the Conference decided, at the request of Browns and the urging of their supporters, to take over this field and work.

Due to various factors the China Mission has developed more rapidly than any other Mennonite field. Twenty-five missionaries have served in this work. Recent developments in China and the emphasis on devolution and self-determination in mission-work have affected this as well as other China missions. The influence of this Mission on the home churches as compared with the influence of other missions has been in connection with this fact. By recent developments in this Mission the people of the Conference have been forced to begin thinking of missions in somewhat different terms. One of the children, as it were, is gradually coming to maturity which is a new problem for the Conference.²

1. Bartel, H. C., arrived in China in 1901, in 1905 he founded the China Mennonite Missionary Society where a considerable number of Mennonites of various branches have served.

2. See Appendix I for full discussion of the General Conference Mission in China.

TABLE 8

MISSIONARIES WHO HAVE SERVED IN THE GENERAL CONFERENCE MENNONITE MISSION IN CHINA¹

No.	Name	Entered	Resigned	Died
1.	H. J. Brown.....	1909	.....	.....
2.	Mrs. H. J. Brown.....	1909	.....	.....
3.	P. J. Boehr	1915	.....	.....
4.	Mrs. P. J. Boehr.....	1915	.....	.....
5.	Talitha Neufeld	1915	1928	.....
6.	Ed. G. Kaufman.....	1918	1931	.....
7.	Mrs. Ed. G. Kaufman.....	1918	1931	.....
8.	Aganetha Fast	1918	.....	.....
9.	Christine Habegger	1918	1921	.....
10.	Metta Lehman	1918	1921	.....
11.	S. J. Goering.....	1919	.....	.....
12.	Mrs. S. J. Goering.....	1919	.....	.....
13.	W. C. Voth.....	1919	.....	.....
14.	Mrs. W. C. Voth.....	1919	.....	.....
15.	A. M. Lohrentz, M.D.....	1921	1929	.....
16.	Mrs. A. M. Lohrentz.....	1921	1929	.....
17.	Elizabeth Goertz	1921	.....	.....
18.	Frieda Sprunger	1921	.....	.....
19.	S. F. Pannabecker.....	1923	.....	.....
20.	Mrs. S. F. Pannabecker.....	1923	.....	.....
21.	C. L. Pannabecker, M.D.....	1926	.....	.....
22.	Mrs. C. L. Pannabecker.....	1926	.....	.....
23.	Marie J. Regier.....	1926	.....	.....
24.	August Ewert	1929	.....	.....
25.	Mrs. August Ewert	1929	.....	.....

4. *Other Phases of the Foreign Mission Board's Work.* A few other phases of the Board's work should be touched upon briefly, among them are: the relation of the missionaries and the Board, the Board's efforts to create and develop missionary interest in the Conference, and the Board's attitude on the matter of cooperation with other bodies.

a) *The Attitude Toward the Missions and Workers.* The General Conference in 1905 passed a resolution that their mis-

1. Based on Board Reports.

sionaries (men and women), while on furlough, are to have the full rights of voting delegates when attending Conference sessions.¹ At first this was a way of giving recognition to the missionaries only, not the native Christians. When later in 1908 and again in 1911 the question arose as to what the relation of the native churches was to the General Conference, the matter seems to have been considered met, in part at least, by the fact that the missionaries would naturally also represent the native churches.² That is where the matter stands today. The native churches have no direct representation at the Conference meetings as do other congregations.

The attitude taken toward the missionaries is further clarified by the statement of "Rules and Regulations" for foreign work adopted in 1908 and revised in 1923.³ According to this statement young men shall as a rule have completed their college work and have "received adequate religious and Biblical instruction" before being definitely appointed as missionaries. For ladies the standard is somewhat lower.⁴ The Board examines all candidates on matters of faith and an expression on the following points is expected:

"1. Do you believe the scriptures of the Old and New Testament to be the inspired Word of God, the only infallible rule of faith and practice? 2. Do you accept the 'Apostolic Creed' in full? 3. Do you believe in the Deity of Christ? 4. Do you believe in the scriptural atonement, 'The propitiation through faith in His blood'? 5. Have you any opinions at variance with the doctrines of our church expressed in the *Ris Confession* and the constitution of the General Conference of the Mennonite church of North America (Article 2)?"⁵

During the first year or two on the field, new missionaries are expected to attend language schools, in countries where such exist. In the matter of dwellings, salaries, furloughs, and so forth, the Board makes a deliberate effort to follow the suggestions of the workers in so far as possible rather than prescribe to them. The problem of pensioning aged and retired missionaries

1. *Gen. Conf. Report*, 1905, p. 6.

2. *Ibid.*, 1908, p. 6; *ibid.*, 1911, p. 11.

3. *Ibid.*, 1908, pp. 9-14; *ibid.*, 1923, pp. 247-253.

4. *Ibid.*, 1923, pp. 248-9.

5. *Ibid.*, pp. 249, 250.

as well as missionary widows and orphans has been discussed for some time. At the Conference session of 1926 a definite pensionary plan proposed by the Mission Board was finally adopted.¹ The earlier methods of appointing a superintendent for each mission has been replaced by allowing the workers on the field to organize themselves on the basis of an executive and other committees.²

b) *The Board and Missionary Publicity.* As early as 1911 a resolution was passed to send a Board representative to visit and inspect all its mission fields.³ Due to various reasons, mainly the World War, this resolution was not carried out until 1920 when J. W. Kliever, the president of the Board, made his tour around the world and visited the mission fields of the Conference. Upon his return he also visited the congregations, lecturing on the work as he found it. The tour abroad and among the churches took two years. One general effect of this undertaking was a more intelligent missionary interest among the people.⁴

For many years there has been discussion of the need for the Foreign and Home Mission boards to employ a full time secretary, either both boards employing one man together or each having its own. At this writing both boards are still doing business in the old way.⁵ At times the two boards have, however, appointed one man to lecture in the churches representing the work of both.⁶

Besides expecting missionaries to travel among the churches during part of their furlough to disseminate information on missions among the people, the Board has always been interested in publishing mission reports and papers for the same purpose. In 1876 the Board began a small mission paper called *Nachrichten aus der Heiden-Welt*. Later this paper was merged with a few other church papers which the Board utilized for its purposes.⁷

1. *Gen. Conf. Report*, 1920, pp. 13, 139-141; *ibid.*, 1923, pp. 171-230; *ibid.*, 1926, pp. 16, 20, 124-126.

2. *Ibid.*, pp. 252-3.

3. *Ibid.*, 1911, p. 9.

4. *Ibid.*, 1923, p. 236.

5. *Ibid.*, 1920, pp. 12, 13, 15, 16, 18, 74.

6. *Ibid.*, 1905, p. 19; *ibid.*, 1914, p. 12; *ibid.*, 1923, pp. 205-6.

7. *Ibid.*, 1881, pp. 84-87; *ibid.*, 1887, p. 104.

In 1905 it was planned that a short history of the thirty-three years of missionary work be published in pamphlet form which, however, materialized only in so far that a paper on this subject, read at the Fiftieth Jubilee Conference session in 1908, was published along with the other papers prepared for that occasion.¹ The *Bundesbote* and the *Mennonite*, the official German and English papers of the Conference, have from their beginning been, and still are, used to a great extent to bring missionary information to the people. For some years before 1923 these weekly Church papers appeared as special mission numbers once a quarter. Then it was decided to discontinue this practice and have the Home and Foreign Mission boards together issue a *Mission Quarterly*, which was published until 1931.

The matter of finances has often been a cause of worry to the Foreign Mission Board. At times considerable sums of money had to be borrowed in order to keep the work going.² The deficit has often been the motive back of the Board's publicity work and the various attempts to bring missionary information to the people. Mennonites are independent people and although various methods of raising money, such as every member canvass, the giving of the Tenth, definite taxation, Christian stewardship committees, and other plans of systematic giving have often been discussed at Conference sessions,³ it is difficult to get away from the idea that each individual gives as he sees fit.⁴ Progress has however been made and the amounts given have gradually increased.⁵

c) *The Board and Cooperation.* The Foreign Mission Board has as a rule been willing to cooperate with other groups. Some of their workers came from other Mennonite groups, such as, (old) Mennonites,⁶ Central Conference Mennonites,⁷ Mennonites

1. *Gen. Conf. Report*, 1905, p. 13; *ibid.*, 1908, p. 19.

2. *Ibid.*, 1920, p. 27.

3. *Ibid.*, 1916, p. 16; *ibid.*, 1920, p. 14; *ibid.*, 1923, p. 246.

4. *Ibid.*, 1911, p. 10; *ibid.*, 1914, p. 11; *ibid.*, 1917, pp. 10, 16; *ibid.*, 1923, p. 182; *ibid.*, 1926, p. 24.

5. See graphs on finances below.

6. *Board Report*, 1916, p. 5.

7. *Bundesbote*, March 1, 1928.

in Russia,¹ and Switzerland.² During and after the World War the Board and Conference have been willing to help other Mennonite missions in a material way. Although they were not ready to adopt the "Kuhlman Mission,"³ already having a work of their own in China, they were willing to help the Dutch Mennonite Board in their work on Java and Sumatra to the amount of five per cent. of the total income during the years 1920 and 1921.⁴ The Foreign Mission Board has also been interested in interdenominational cooperation. At different times resolutions were passed encouraging their missionaries to participate in interdenominational conferences.⁵ For some years the Board has had a representative at the annual Foreign Missions Conference of North America, and has contributed financially toward the support of its work.⁶

E. VARIOUS AGENCIES SUPPORTING THE MISSION BOARDS

There are a number of agencies which have supported the work of the Home and Foreign Mission boards and have influenced the missionary interest of the entire Conference. Publication and education as related to the missionary interest are dealt with in a later chapter in connection with the entire Mennonite group as such. The Sunday schools, Women's Mission societies, and Young People's societies, and their influence on the General Conference mission interest, shall briefly be dealt with here.

1. *Sunday Schools and Mission Festivals.* One of the first Sunday schools among Mennonites was organized by John H. Oberholtzer in 1858, in the West Swamp Church, Pennsylvania.⁷ Others soon followed and in 1876 a Sunday School convention was held in the First Mennonite Church, Philadelphia,

1. *Gen. Conf. Report*, 1890, p. 6.

2. *Ibid.*, 1890, pp. 6, 7.

3. *Ibid.*, 1923, pp. 174, 246. The "Kuhlman Mission" is a small independent work in China. The leader, Mr. Kuhlman, married a former Mennonite. None of the other four workers have any Mennonite connection.

4. *Ibid.*, 1920, pp. 13, 215.

5. *Bd. Report*, 1916, p. 11.

6. *Mission Quarterly, Supplement*, February, 1927, p. 3.

7. *Menn. Yr. Bk. and Al.*, 1921, p. 34.

Pennsylvania.¹ Even before 1876 many Sunday schools had their own missionary collections.² In places it was customary to have an address on missions at the close of each quarter of the year. For many years Sunday schools have made it a practice to have an annual mission festival.³ These festivals are usually held on a Sunday and last throughout the entire day. The children as well as older speakers have a share in these programs of songs, recitations, short plays, and addresses, all of which are of a missionary nature. Many Sunday schools or Sunday school classes have at various times undertaken some special missionary task, such as the support of a native student or worker. At the Conference session of 1926 it was reported that the Sunday schools had contributed a total of \$36,070.83 in the preceding three-year period.⁴

2. *Women's Missionary Societies.* In many of the congregations the women have an organized society for the support of mission-work. Just how or where these societies originated is not clear. A society of this nature existed in the church at Donnellson, Iowa, as early as 1867,⁵ but it seems that there was one organized in the Salem Church, Ashland County, Ohio, even earlier.⁶ The society in the Summerfield Church, Illinois, was organized in 1881. Thereafter the number gradually increased, so that by 1889 there were seven, by 1899 there were thirty-nine,⁷ and by 1923 there were at least 103 throughout the Conference congregations.⁸

From the beginning these societies were interested in sewing for the benefit of the poor on the mission fields or at home. These things are either sent directly to the field or are sold to the highest bidder at a community bazaar. In 1876 the societies sewed for the Wadsworth school and in 1881 for the newly opened mission-work among the Indians. The tragic fire at the Darlington station

1. *Menn. Yr. Bk. and Al.*, 1903, p. 12.

2. Habegger, *op. cit.*, p. 115.

3. *Menn. Yr. Bk. and Al.*, 1905, p. 28; *ibid.*, 1906, p. 28.

4. *Gen. Conf. Report*, 1926, p. 122.

5. *Bundesbote*, May 19, 1927, art. by Mrs. R. A. Goerz.

6. *The Mennonite*, Aug. 26, 1920, art. by Miss H. van der Smitten.

7. *Bundesbote*, loc. cit.

8. *Menn. Yr. Bk. and Al.*, 1925, p. 58.

greatly stimulated some societies to new and greater efforts.¹ As the mission stations increased and the women's societies developed the Foreign Mission Board appointed Rev. C. H. van der Smis- sen to serve as "go-between" for the societies and the mission stations so that the societies might know the needs and all mission stations receive their proportionate share of the materials or funds.²

The opening of the work in India, later in China, and more recently the relief given to Menmonites in Russia, Canada, and other countries, has greatly increased the activities of the women's societies.³ In 1889 a number of societies together put on a mission program in connection with the dedication of the St. John's Church near Bluffton, Ohio. In 1893 a similar program for the first time was given by various women's societies in connection with the General Conference session. Soon it became a practice to have these mission programs of the societies in connection with District and General Conference meetings. These programs, consisting of short reports by representatives of various societies, short addresses by missionaries, and the like, are always well attended.⁴ In 1902 the women began to elect their own officers for these programs who were also to promote the work of the societies in general between the Conference sessions.⁵ In 1917 the question arose as to the advisability of having a representative of the women's societies on the Foreign Mission Board, or whether the women should create their own board, and ultimately also their own work, as women of other denominations had done. It was finally agreed to elect their own committee of three members, but that they would support the work of the Conference Board or undertake such projects as were approved by it. Mrs. S. S. Haury, the wife of the first missionary to the Indians, was elected chairman of the women's committee. The 1920 General Conference gave a special "vote of thanks to the Women's Mission societies for their valuable help in the department of special

1. van der Smis- sen, art., *Bundesbote*, May 19, June 23, Aug. 8, 1927.

2. *Menn. Yr. Bk. and Al.*, 1897, p. 30.

3. van der Smis- sen, loc. cit.

4. *Ibid.*, *Bundesbote*, Oct. 20, Nov. 17, 1927.

5. *The Mennonite*, Aug. 21, 1920.

gifts," and upon their request granted them a separate page in the weekly issues of the *Bundesbote* and the *Mennonite* with their own editors.

In 1925 the local society at Bluffton, Ohio, made a beginning in publishing missionary pamphlets, which work was taken over by the general societies in 1926 when a special literature committee was created. Since 1926 the executive committee of the societies issues a monthly sheet of its own, called *Missionary News and Notes*, containing suggestions for local societies, missionary letters, prayer lists, and other material intended to create more missionary interest among the women in general.¹

The local societies have weekly or monthly meetings at some of which missionary programs are given, consisting of papers on missionary topics, letters from missionaries, or other selected material as well as devotionals, besides the sewing that many of them do.² Many local societies support native workers or school children on the field. The societies as a whole have in recent years contributed considerable sums, if not the entire amount necessary, to such special causes as a girls' school building in China, a Missionary Rest Home in India, and the Russian Mennonite Girls' Home in Winnipeg.³ According to the 1926 report they have, in the three-year period preceding, accomplished the following:⁴

Sent to Mission fields:

Clothing	25,021 pieces
Bedding	1,475 pieces
Toys, etc.	22,005 pieces
Dried fruit	8,818 pounds

Clothing sent for relief work:

To Germany	223 pounds
To Canada	16,069 pounds
To Other fields	2,065 pounds

Contributed in cash to Foreign Mission Board....\$18,966.28

Making a total in cash and other gifts of.....\$44,119.85

The Women's Mission societies have therefore been an

1. van der Smissen, loc. cit.; *Gen. Conf. Report*, 1920, p. 14.

2. *Menn. Yr. Bk. and Al.*, 1897, p. 31.

3. *Missionary News and Notes*, Sept. 20, 1927.

4. *Gen. Conf. Report*, 1926, pp. 41-42, 122.

important factor in the development of the missionary interest in the General Conference, as well as a great help in carrying on the work.

3. *Young People's Societies.* The first Young People's Society in the General Conference churches was organized in 1886 in the First Mennonite Church, Philadelphia, Pennsylvania. In 1887 a Christian Endeavor Society was organized in the Hereford Church, Pennsylvania.¹ By 1898 there were at least twenty-six Young People's societies in various Conference churches, many of them taking an active interest in missions. In a report of that year we note that the Hereford society contributed from twenty to thirty dollars to missions annually, the society at Summerfield, Illinois, sent Bibles to the Indian Missions besides contributing some money, the young ladies of the Alexanderwohl society in Kansas did some sewing for missions while the young men furnished the material, and a number of other societies contributed money to missions.²

As the numbers of societies increased Young People's conventions were organized.³ The 1917 General Conference session agreed to give the young people one evening during the regular triennial meetings of the Conference.⁴ At the 1923 session the number of societies was reported to be one hundred. The young people of the Pacific District had shown their missionary interest by collecting and distributing photographs of missionaries and issuing a mission prayer cycle. They also hoped to issue small pamphlets dealing with the various mission fields of the General Conference, some of which have appeared since. A movement to collect \$10,000 for a new station in India was reported at the same session to have begun among the young people in Kansas.⁵ The Conference passed a resolution encouraging the young people in their efforts.⁶

Since 1925 a number of "Young People's Retreats" have

1. *Menn. Yr. Bk. and Al.*, 1921, p. 34.

2. *Ibid.*, 1898, p. 33.

3. *Ibid.*, 1897, p. 25.

4. *Gen. Conf. Report*, 1917, pp. 22, 30; *ibid.*, 1923, p. 345.

5. *Ibid.*, 1923, pp. 345, 6.

6. *Ibid.*, p. 189.

been held in various sections of the country where much is made of missions. In 1924 the young people of the Middle District Conference undertook to collect \$1,000 for each, India and China.¹ They have done something similar for the last few years. Later the young people of the Western District Conference pledged \$1,000 for the new Home for Russian Mennonite girls in Saskatoon, Canada.² Since 1926 the young people of the General Conference have their own executive committee with a representative from each District Conference. Among other things this committee, with its own editor, has been given one page in the weekly issue of *The Mennonite* wherein they give considerable attention to missions. In the three-year period preceding 1926, the Young People's societies had contributed a total of \$14,673.78 to the treasury of the Foreign Mission Board.³

From the above discussion it will be noted that the young people of the General Conference have as yet barely achieved group-consciousness. What beginning there is along this line has come, to a degree, by way of an awakened interest in missions.

F. SUMMARY OF THE DEVELOPMENT OF THE MISSIONARY INTEREST IN THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

In chapter three it was seen that the early missionary interest among Mennonites in America was the main factor in bringing about the organization of the General Conference of the Mennonite Church of North America in 1860, although actual work among the American Indians was not begun until 1880. In this chapter the development of this interest up to the present time was described. The various influences as well as different activities not directly under Conference control were noted that have been related to the missionary development of the group. It was noted how the work of the Home and Foreign Mission boards developed as the missionary interest among the constituency increased. This

1. *Mission Quarterly*, Sept., 1924, p. 14; cf. *The Mennonite*, June 28, 1928.

2. *Christian Exponent*, Sept. 11, 1928, p. 304.

3. *Gen. Conf. Report*, 1926, p. 122.

interest served not only as a means of unifying the group already in the Conference but also acted as a strong motive in winning others to join in the cooperative efforts. It has greatly affected the development of various phases of the Conference but has itself remained dominant as is shown by the accompanying tables and graphs.

The following are some of the more important dates pertaining to the early development of the missionary interest among Mennonites in America in general and the later development of that interest in the General Conference group in particular.

- 1683 Germantown founded.
- 1708 First Mennonite church house built in America.
- 1725 First Mennonite Conference in America.
- 1740 Settlement of Moravians in Pennsylvania.
- 1766 Boehm schism and Methodist influence in Pennsylvania.
- 1824 Dutch Mennonite form auxiliary to English Baptist Mission Society.
- 1847 Dutch Mennonites form own Missionary Society.
- 1847 Oberholtzer Schism in America.
- 1851 Dutch Mennonites begin mission work in Java.
- 1852 Oberholtzer begins publication of paper.
- 1854 European Mennonites begin publication of "Mennonitische Blaetter."
- 1860 General Conference of the Mennonite Church of North America organized.
- 1866 Philadelphia City Mission established by Eastern District Conference.
- 1868 Wadsworth School opened.
- 1872 General Conference Foreign Mission Board organized.
- 1874 Russian Mennonite Immigration.
- 1877 "Nachrichten aus der Heiden-welt" published.
- 1880 Work among Arapahoe Indians in Oklahoma begins (S. S. Haury).
- 1882 School in Kansas established (later Bethel College, Newton, Kansas).
- 1884 Leisy Orphan Aid Society established.
- 1885 Indian Industrial School at Halstead, Kansas begun.
- 1893 Hopi Indian work in Arizona begins.
- 1896 First Old People's Home established, Frederick, Pennsylvania.
- 1900 Bluffton College established, Bluffton, Ohio.

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1901 Mission in India established.

1901 First Hospital established, Goessel, Kansas.

1904 Montana Cheyenne Indian Mission begins.

1909 General Conference Mennonite City Mission established, Los Angeles, Calif.

1914 Independent work in China taken over by Conference.

1920 Russian Mennonite Relief and Immigration.

1927 China Evacuation.

TABLE 9

GENERAL CONFERENCE MENNONITE MISSION STATISTICS

Showing increase in membership of congregations at home and in missions, increase of missionary workers in Foreign and Home fields, for three-year Conference periods. Based on available Mission Board and Conference reports.¹

Year of Conference session	No. of Congregations	Total Mem- ber-ship of Con- ference Churches	Church Members on Foreign Field	Church Members in Work of Home Mission Board	Church Mem- bers in Home and Foreign work	Workers among American Indians	Workers in India Mission	Workers in China Mission	Total Foreign Board Workers	Total Home Board Workers	Total Home & Foreign Workers
1860	4	200?	.....	.....	.....	...	...	...	...	...	...
1863	14	.....	.....	.....	.....	...	...	...	...	...	...
1866	13	.....	.....	.....	.....	...	...	...	...	...	...
1869	17	1320?	.....	.....	.....	...	...	...	...	...	...
1872	23	.....	.....	.....	.....	...	...	...	...	...	...
1875	22	.....	.....	.....	.....	...	...	...	...	...	...
1878	24	.....	.....	.....	.....	...	...	...	...	...	...
1881	32	.....	.....	.....	.....	4	...	...	4	...	4
1884	35	.....	.....	.....	.....	14	...	...	14	...	14
1887	35	3,841	1	.....	1	9	...	...	9	...	9
1890	43	.....	10	.....	10	8	...	...	8	...	8
1893	50	.....	.....	.....	.....	15	...	...	15	...	15
1896	60	8,886	.....	.....	.....	12	...	...	12	...	12
1899 ....	.....	.....	.....	.....	.....	14	...	...	14	...	14
1902 ....	.....	10,302	.....	.....	.....	14	4	...	18	...	18
1905	88	12,082	104	.....	104	19	4	...	23	...	23
1908	107	13,663	217	.....	217	16	9	...	25	...	25
1911	107	14,746	295	131	426	19	10	...	29	2	31
1914	106	15,199	354	176	530	23	11	2	36	4	40
1917	108	17,485	759	486	1,245	26	11	5	42	18	60
1920	117	19,937	1,300	.....	.....	25	14	14	53	20	73
1923	129	21,178	1,437	631	2,068	26	21	18	65	22	87
1926	147	24,215	2,274	769	3,043	21	24	21	66	24	90
1929	150	27,312	2,847	1,382	4,229	16	31	20	67	27	94

1. In many cases no figures were available, in a few cases reports did not agree.

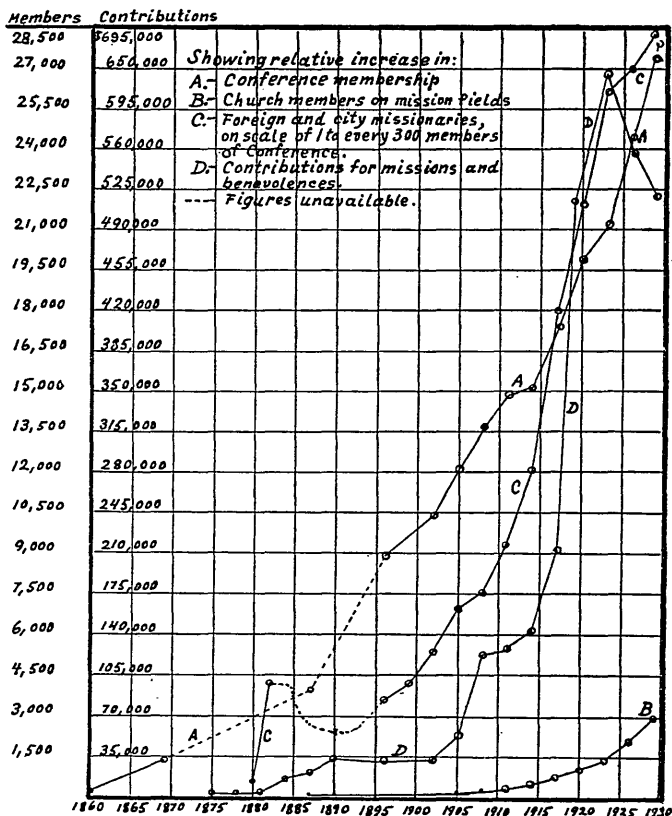


FIGURE 5. MENNONITE GENERAL CONFERENCE INCREASE IN MEMBERSHIP AND MISSION WORK

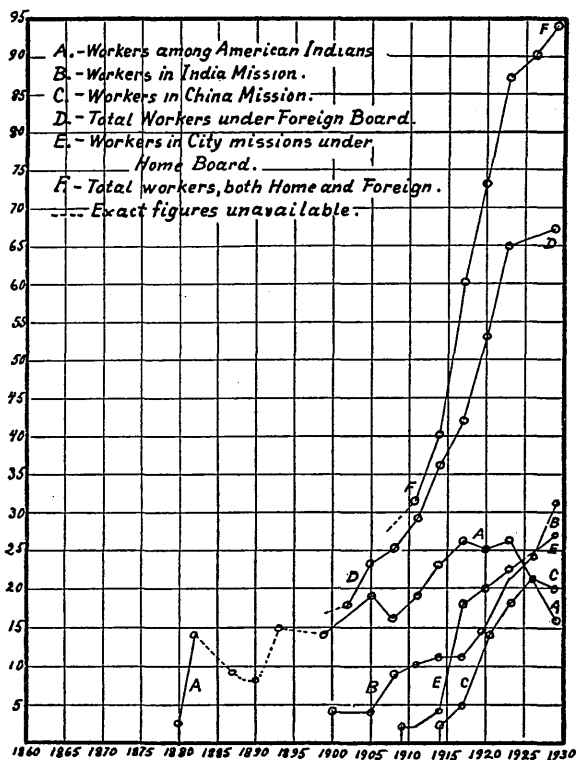


FIGURE 6. GENERAL CONFERENCE MENNONITE MISSION WORKERS UNDER HOME AND FOREIGN MISSION BOARDS
 (Showing relative increase in different fields.)

TABLE 10

GENERAL CONFERENCE MENNONITE FINANCIAL STATISTICS

Showing increase of contributions for various purposes. Based on available reports of Boards and Conference sessions, for three-year periods.¹

Year of Conference Session	Congre- gational Purposes	Emergency Relief and other purposes	Foreign Missions	Home Missions	Total Contri- butions so far as reported
1860					
1863	(Before 1880 some \$31,000 were contributed				
1866	for the Wadsworth School)				
1869					
1872					
1875	-----\$-----	\$-----	\$ 390	\$-----	\$ 390
1878	-----	-----	2,276	-----	2,276
1881	-----	-----	5,231	397	5,628
1884	-----	-----	15,400	1,086	16,486
1887	-----	-----	19,274	1,778	21,052
1890	-----	-----	29,500	2,995	32,495
1893	-----	-----	-----	-----	-----
1896	-----	-----	28,793	1,559	30,352
1899	-----	-----	-----	-----	-----
1902	-----	-----	30,348	1,927	32,275
1905	60,703	3,255	39,246	8,532	111,727
1908	95,272	51,099	58,445	13,602	218,420
1911	123,859	34,897	70,196	22,094	251,049
1914	200,220	33,641	82,651	25,517	342,029
1917	149,533	58,635	119,624	35,701	363,494
1920	219,839	186,924	240,081	88,029	734,873
1923	220,000?	281,298	282,256	59,745	843,300?
1926	320,000?	131,250	351,076	74,876	877,203?
1929	458,563	41,797	379,747	76,133	956,240

1. In many cases records were not available, in a few cases reports did not agree. It should be noted that not all contributions went for foreign missions, home missions, and relief work. Contributions for education, hospitals, old people's homes, orphanages, etc., not included in the above table for the three-year period from 1926-1929 amounted to \$188,405, see *Gen. Conf. Report*, 1929, pp. 288-293.

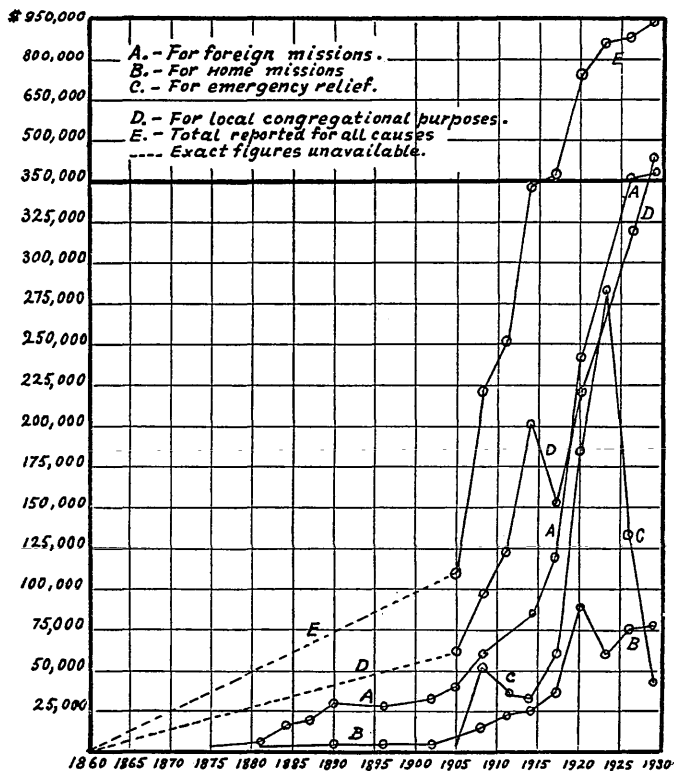


FIGURE 7. GENERAL CONFERENCE MENNONITE CONTRIBUTIONS FOR VARIOUS PURPOSES IN TOTALS OF THREE-YEAR PERIODS

TABLE 11

GENERAL CONFERENCE MENNONITE FOREIGN
MISSION CONTRIBUTIONS

Showing the increase and source of missionary contributions.
Based on available Board and Conference reports for three-year
periods.¹

Year of Conference Session	Congrega- tions	Sunday Schools	Women's Mission Societies	Young People's Societies	Individuals and other Sources	Total Foreign Mission Board Income
1860						
1863						
1866						
1869						
1872						
1875	.....\$ .....	\$ .....	\$ .....	\$ .....	\$ .....	\$ 390
1878	.....	.....	.....	.....	.....	2,276
1881	.....	.....	.....	.....	.....	5,231
1884	.....	.....	.....	.....	.....	15,400
1887	.....	.....	.....	.....	.....	19,274
1890	..... 7,051	.....	.....	.....	22,452	29,500
1893	.....	.....	.....	.....	.....	.....
1896	.....	.....	.....	.....	.....	28,793
1899	.....	.....	.....	.....	.....	.....
1902	.....	.....	.....	.....	.....	30,348
1905	.....	.....	.....	.....	.....	39,246
1908	.....	.....	.....	.....	.....	58,445
1911	..... 37,192	7,349	4,061	1,677	19,915	70,196
1914	..... 49,339	10,373	4,153	1,466	17,318	82,651
1917	..... 69,857	17,224	4,694	1,926	25,920	119,624
1920	..... 129,417	22,811	14,972	6,465	66,414	240,081
1923	..... 137,876	32,413	18,599	13,327	80,039	282,256
1926	..... 168,716	36,070	18,966	14,673	112,648	351,076
1929	..... 207,888	43,225	24,311	18,941	85,379	379,747

1. In many cases records are not available, in a few cases various reports do not agree.

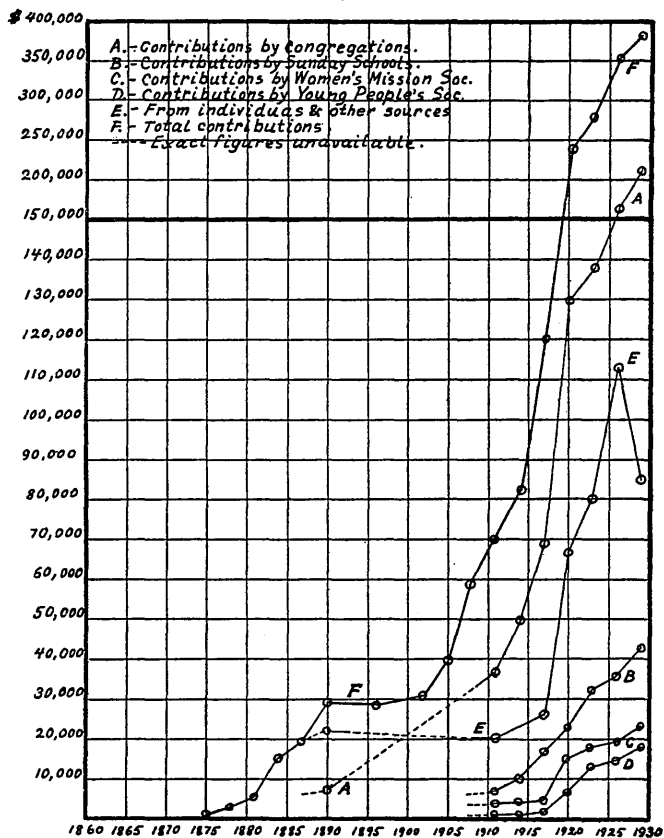


FIGURE 8. GENERAL CONFERENCE MENNONITE CONTRIBUTIONS FOR FOREIGN MISSIONS
 (Showing relative increase from different sources in totals of three year periods.)

TABLE 12

GENERAL CONFERENCE MENNONITE FOREIGN
MISSION BOARD EXPENDITURES

Showing relative distribution among different fields. Based on available Board and Conference reports for three-year periods.¹

Year of Conference Session	American Indians	India	China	Other Missions and other Purposes	Total Board Expenditure
1860					
1863					
1866					
1869					
1872					
1875	.....\$ .....	\$ .....	\$ .....	\$ .....	\$ 232
1878	.....	.....	.....	.....	2,285
1881	.....	.....	.....	.....	3,398
1884	.....	.....	.....	.....	18,488
1887	.....	.....	.....	.....	20,430
1890	.....	.....	.....	.....	28,330
1893	.....	.....	.....	.....	.....
1896	.....	.....	.....	.....	.....
1899	.....	.....	.....	.....	.....
1902	.....	.....	.....	.....	.....
1905	..... 19,543	10,416	.....	.....	36,651
1908	.....	.....	.....	.....	53,452
1911	..... 44,341	34,113	.....	1,635	80,090
1914	..... 45,791	31,874	.....	4,132	81,798
1917	..... 54,801	46,073	12,469	5,346	118,690
1920	..... 78,427	95,295	68,893	6,562	249,178
1923	..... 80,103	99,089	75,015	20,826	275,035
1926	..... 76,712	148,702	126,900	88,285	369,699
1929	..... 36,489	181,194	99,624	61,145	378,453

1. In many cases records are not available, in a few cases the reports do not agree.

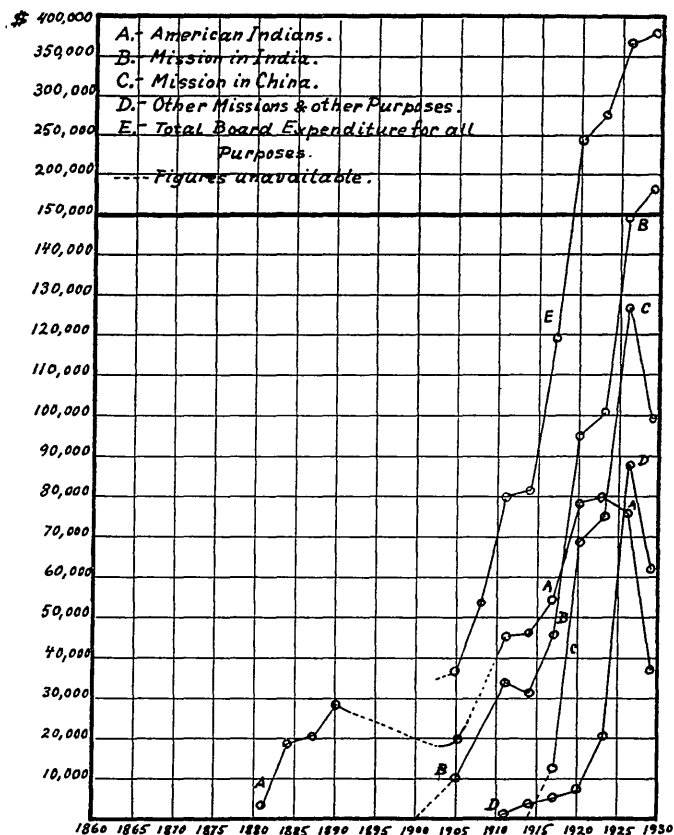


FIGURE 9. GENERAL CONFERENCE MENNONITE FOREIGN MISSION BOARD EXPENDITURES
 (Showing relative distribution among different fields in totals of three year periods.)

CHAPTER V

THE DEVELOPMENT OF THE MISSIONARY INTEREST AMONG THE (OLD) MENNONITES

In former chapters it was pointed out how Mennonites, after coming to America, gradually settled down in a self-satisfied complacency to enjoy the religious liberty accorded people in this country. Due to the strict attention paid to form and social customs, many of the younger and more aggressive individuals were lost to the church. There were schisms, some in the direction of still more conservatism and others toward more liberality in form and activity. We have dealt with the most significant of the latter group, as it began in 1847 under the leadership of John H. Oberholtzer and finally culminated in the formation of "The General Conference of the Mennonite Church of North America" in 1860. In this chapter we turn back to the main trunk of Mennonitism in America which today is still the largest Mennonite body in this country, numbering over 45,000 members. For the sake of clarity this group is here spoken of as the (old) Mennonites although that is not the official name.¹

A. NON-CONFORMITY AND THE MISSIONARY INTEREST

One of the main characteristics of all Mennonite branches in general and of the (old) Mennonites in particular has always been "non-conformity to the world." This old idea of non-conformity to, and separation from, the world has in recent decades

1. The official name of this group is simply "The Mennonite Church", other terms, "The American Mennonites", or "Mennonite General Conference B" are also used, all of which are somewhat confusing. Ordinarily other Mennonites refer to this group as "Old Mennonites". To avoid confusion the designation used in this work, at the suggestion of Prof. A. S. Bender, Goshen College, Goshen, Indiana, in a letter of March 16, 1929, is (old) Mennonites.

found itself in constant conflict with missions and an attitude of salvation towards the world. The development of the missionary interest, especially in the (old) Mennonite group, is largely a story of the conflict between the exclusive idea of non-conformity on the one hand and missions on the other.¹ It is therefore impossible to understand the development of the missionary interest and the reasons for the comparatively recent recognition of it, without knowing something about the idea of non-conformity and its deep-seated roots in the (old) Mennonite group. The schisms in the Church were mainly due to the fact that there was no agreement as to the emphasis that should be put upon the idea of non-conformity to the world. The prominence of this idea in (old) Mennonite literature and conference proceedings is very great even at the present time.

1. *Dress and Non-conformity.* Peculiar dress has often been used by people in history to emphasize their own difference from what they considered as being the world. Just how the emphasis on peculiar dress arose among Mennonites is not clear. At first it probably was an outgrowth of an objection to any new innovation which was considered as worldly and hence objectionable. It seems early to have become a definite means of emphasizing the separateness of the group from the world. Much was made of scriptural texts that in any way were thought to apply to the problem.² In modern times it has become more and more difficult to maintain this separation from the world by peculiar dress and many young people are lost to the (old) Mennonite Church every year.³ The Church leaders, however, feel that

1. (Old) *Menn. Gen. Conf. Reports*, 1st sessions, 1898 pp. 46-53; *ibid.*, 2nd session, 1900, pp. 78-80.

2. (Old) *Menn. Gen. Conf. Reports*, 6th session, 1909, p. 132, references given are Matt. 6:28-31; I Pet. 3:3-4; I Tim. 2:9, 10; also (old) *Menn. Gen. Conf. Reports*, 8th session, 1913, pp. 163-164, references to Gen. 3:7-11, 21; Rom. 12:1, 2; II Cor. 6:14-17; Jas. 4:4; I Pet. 1:14; I Jno. 2:15-16; I Tim. 2:9, 10; Isa. 3:16; Matt. 23:5; Mk. 12:38; Lk. 16:19; Acts 12:21; 25:23.

3. Hartzler & Kauffman, *Menn. Ch. Hist.*, p. 371, estimates that the 1890 census crediting 43,000 Mennonites in America is only about half of what the membership of the church was fifty years earlier. In the 1927 *Report of the Mennonite Board of Missions and Charities*, p. 146 the statement is made that the (old) Church loses 1,000 members every year, although it gains somewhat more than it loses.

drifting is a most dangerous tendency and so a Dress Committee was appointed as late as 1911.¹ For certain reasons this committee was dismissed in 1919 whereupon another one was created.²

2. *Worldliness in General.* Although the main expression of the idea of non-conformity to the world in the (old) Mennonite group has probably been in matters of dress, it has, however, also found expression in a good many other respects. Always such items as the following have been considered as dangerous intrusions of the world into the group: Life Insurance, Secret Societies or Lodges,³ Labor Unions,⁴ and Instrumental Music.⁵ Again and again resolutions are passed urging:

“that the sin of worldliness, whether it be made manifest in the wearing of fashionable clothing, light frivolous talking, attending places of worldly amusements, building fashionable houses, and furnishing them fashionably, following questionable business, should be frequently pointed out and reproved from the pulpit. And that instruction in the matter of fashionable apparel be pointed out enough so that there may be no misunderstanding as to what is meant by ‘modest apparel’ or ‘worldly conformity’.”⁶

Furthermore there are decisions against “worldly” schools and even against some Mennonite schools supported by other Mennonite groups,⁷ as well as warnings against dangerous missionary literature.⁸ The general attitude seems to have been to consider anything and anybody outside of the (old) Mennonite group as worldly and therefore dangerous. Since outsiders did mission work the natural tendency for sometime was to look with suspicion upon that activity also.

1. (Old) *Menn. Gen. Conf. Reports*, 7th session, 1911, pp. 148-149.

2. *Ibid.*, 11th session, 1919, p. 221; also see 12th session, 1917, p. 8. For further discussion of Dress Doctrine see Hartzler and Kauffman, *op. cit.*, p. 145; (old) *Menn. Gen. Conf.*, 8th session, 1911, pp. 164-5.

3. (Old) *Menn. Gen. Conf. Reports*, 3rd session, 1902, p. 95.

4. *Ibid.*, 9th session, 1915, p. 173.

5. *Ibid.*, 3rd session, 1902, p. 96; 4th session, 1905, p. 112.

6. (Old) *Menn. Gen. Conf. Reports*, 1st session, 1898, pp. 51, 52; see also *ibid.*, 13th session, 1923, p. 19.

7. *Ibid.*, 13th session, 1923, pp. 10, 22.

8. Hartzler & Kauffman, *op. cit.*, p. 47.

3. *Non-conformity and Missions.* The opposition to missions in the Mennonite Church was largely due to the fact that it was considered something new and therefore dangerous. The schisms have been noted and special attention has been paid to the aggressive movement led by Oberholtzer beginning in 1847, and the unification of various progressive groups in 1860 for the purpose of doing mission-work. The condition of the (old) Mennonite Church in 1860 is described by one writer in the following words:

"Taking a historical cross section of the (old) Mennonite activities in 1860, we find that the church was asleep. . . . Can one now imagine the (old) Mennonite Church without a church paper or literature, no Sunday School, no Young People's meetings, no evangelistic efforts, no missions, no boards, no conferences, no schools, and almost no leaders."¹

All of these things gradually won their way and are recognized as indispensable today, but it was only after a long and sometimes severe conflict with the idea of non-conformity to the world and ultimately some modification of that idea that they were accepted. Along with these other activities the idea of missions was frowned upon "as a dangerous experiment that might lead to worldliness."² It was not until about 1890, a full generation after the formation of The General Conference of the Mennonite Church of North America, when the younger generation in the (old) Mennonite Church again began to talk missions, and in 1893 finally started a city mission in Chicago in spite of the protest of some of the older eastern leaders.³ "The idea of conducting aggressive city mission work was so foreign to the practices of this quiet, modest, unassuming rural folk that many earnest workers put a question mark after it" even at that late date.⁴ The objections to the missionary idea are spoken of as follows:

"The idea met with opposition by some because they

1. Weber, H. F., *History of the American Mennonites of Illinois*. MS., p. 56.

2. Hartzler & Kauffman, *op. cit.*, p. 347.

3. Weber, *op. cit.*, pp. 70-77.

4. Kauffman, D., *The Conservative Viewpoint*, p. 44.

were afraid of the experiment; by others, because it meant expense; by others, because it was 'something new'; by others, because they did not believe the simplicity of the Gospel could be maintained in the city; and by still others because they were opposed to the whole idea of mission work.'¹

It was a long struggle between broader interests which meant self-preservation for the group by adaptation to present needs on the one hand, and a strict maintenance of the idea of non-conformity to, and separation from the world, which meant a rapid loss of young people, stagnation, and finally would have resulted in death for the group. The basic need for self preservation finally forced the (old) Mennonite group to loosen up and admit the mission interest as well as other activities of a broader nature.²

B. EARLY ACTIVITIES AND MISSIONS

Undoubtedly the activities of the General Conference movement beginning with the 1847 schism had some influence among the (old) Mennonites—especially such activities as the publication of the *Religioeser Botschafter*, the organization of the various groups into a General Conference in 1860, and the Wadsworth school. In any case, however, this influence does not seem to have been very great and produced rather a negative reaction in many instances because of the not too friendly feeling between the two groups.

There were, however, certain activities in the (old) Mennonite group itself which gradually began to take shape and slowly seem to have led up to and prepared the way for the missionary interest.

1. *Publication (1864)*. Under the influence of the Civil War, John F. Funk had a pamphlet printed in 1863 on *Warfare*

1. Hartzler & Kauffman, *op. cit.*, p. 348.

2. For evidences of this see Hartzler & Kauffman, *op. cit.*, p. 371; Weber, *op. cit.*, p. 56. For results of isolation and protests against it see, *Report of Menn. Bd. of Miss. and Charities*, 1927, p. 146, address by S. E. Allgyer; also p. 25, address by S. F. Coffman.

and its *Evils* which he distributed at his own expense.¹ At about the same time, Bishop J. M. Brenneman came forth with a similar pamphlet on *Christianity and War*, which was also well received. Soon after, Funk and Brenneman got together to discuss the matter of a Church paper. Brenneman agreed to send in contributions if Funk would undertake to publish a paper. In January, 1864, the *Herald of Truth* made its appearance and was well received. By 1866 the paper had increased to such proportions that Funk decided to sell his lumber interests in Chicago where he was located and devote his whole time to the *Herald of Truth*. In April, 1867, the publishing interests were moved to Elkhart, Indiana.² Elkhart now became not only "a fountain from which flowed most of the Church literature" but also a center at which gathered many of the influential missionary leaders of the (old) Mennonite group and from which emanated a steady and wholesome influence.³ In 1908 the publishing interests were taken over by a Conference Publication Board and the business removed to Scottdale, Pennsylvania.⁴ In 1922 the *Gospel Herald*, which is the successor to the *Herald of Truth* had over 12,000 subscribers.⁵

John F. Funk must be considered as one of the first and greatest missionary leaders in the (old) Mennonite group. His paper has always been a missionary influence and continued as such after the Publication Board had taken it over. Speaking of this, Alta Mae Erb, in 1920, writes:

"The policy . . . has ever been to make the institution (Publication Board) a help to our mission activities at home

1. The first attempt at a Mennonite Paper was in 1836 by Henry Bertholet. Only one edition of 2500 copies was printed and that fell flat from the press because of opposition. Oberholtzer in 1852 with his paper had opposition, but as he was then already out of the (old) Mennonite group he managed to survive.

2. Weber, *op. cit.*, pp. 57-61.

3. Hartzler & Kauffman, *op. cit.*, pp. 280-281. Elkhart was also the location of the following: J. S. Coffman, evangelist; M. D. Wenger, secretary, Menn. Aid Plan; C. K. Hostetler, secretary, Mennonite Evangelization and Benevolent Board; J. Horsch, Church historian; The Mennonite Book and Tract Society; Elkhart Institute, later developing into Goshen College.

4. Erb, A. M., *Our Home Missions*, p. 86; Weber, *op. cit.*, p. 60.

5. *Gospel Herald*, editorial, May 4, 1922.

and abroad. The spirit . . . is decidedly missionary. The Church is fortunate in having its publication interests so sympathetically allied with the missionary activities. . . . There can be no better proof that the Church considers its chief business to be the spreading of the Gospel."¹

2. *Relief, Charitable Institutions and Missions.*

a) *Russian Mennonite Relief* (1874). The Mennonite immigration from Russia and Prussia in 1874 has been discussed in former chapters. To meet the needs of the immigrants there sprang up various organizations among the Mennonites in America. As has been pointed out in Chapter III, these organizations finally became somewhat localized in three centers. In the West the Mennonite Board of Guardians was more active while in the East the Mennonite Executive Aid Committee seemed to predominate whereas in the North there was a Canadian Committee. On some of these committees General Conference and (old) Mennonites worked together. The main leaders among the (old) Mennonite group were John F. Funk, of Elkhart, Indiana, Amos Herr of Lancaster, Pennsylvania, and J. Y. Schantz of Berlin, Ontario. By September, 1874, there had been deposited in the banks of New York for this work \$17,000 by the Board of Guardians; \$15,000 by the Executive Aid Committee; and \$10,000 by the Canadian Committee—a total of some \$42,000. This however was only a beginning of the entire total of over \$100,000 which was contributed to help the immigrants.² Although it is difficult to say just how much of this money came from the (old) Mennonites, in any case the whole experience was one that would tend to increase the interest in people outside of their own group. It helped people learn to give for a good cause and to cooperate towards a common end.

The matter of more active relief was again taken up by the (old) Mennonite group in 1896 when at Elkhart, Indiana, the

1. Erb, Alta Mae, *op. cit.*, p. 86.

2. Smith, C. H., *The Coming of the Russian Mennonites*, pp. 108. 110 ff; Hartzler & Kauffman, *op. cit.*, pp. 132-133; Krehbiel, H. P., *Hist. of the Gen. Conf.*, pp. 200-207; for more detailed discussion of this point see pp. 16-20, 97-103.

Home and Foreign Relief Committee was formed, chiefly for the purpose of furnishing relief for the suffering due to the great famine then raging in India. Out of this work grew the (old) Mennonite Mission in India which will be discussed later.¹

b. *Mennonite Mutual Insurance* (1882). Another factor tending to operate somewhat in the same direction was the fact that in 1882 an organization was recognized by the Indiana Conference which was called "The Mennonite Aid Plan," the purpose of which was "to reduce charity to a system." It was a form of insurance among Mennonites. The organization began among the (old) Mennonites in Indiana but gradually has grown beyond their control and is now in the hands of the General Conference group, with headquarters at Mountain Lake, Minnesota.²

c. *Orphanage and Old People's Home*. In 1897 Rev. David Garber and Deacon S. K. Plank opened an orphanage on their farm near Weilersville, Ohio. Two years later Elder D. C. Amstutz and wife offered their farm of 160 acres near Rittman, Ohio, to the church in support of an old people's home. A committee was created in 1899, called The Mennonite Board of Charitable Homes, which was to have charge of both the orphanage and the old people's home.³ Soon after this a number of orphanages and old people's homes were started in other parts of the country, there evidently never having been much opposition to this sort of undertaking. In 1906 The Mennonite Board of Charitable Homes was merged with the Mennonite Evangelizing and Benevolent Board into the present Mennonite Board of Missions and Charities.⁴

3. *Evangelism* (1881). One of the forerunners of the evangelistic movement was Bishop J. M. Brenneman of Ohio who traveled and preached among scattered churches during the six-

1. Hartzler & Kauffman, *op. cit.*, p. 280.

2. *Ibid.*, p. 277.

3. Hartzler & Kauffman, *op. cit.*, p. 270; Kauffman, D., *The Conservative Viewpoint*, p. 45.

4. Yoder, C. Z., pamphlet, *Retrospective view of our Mission Activities*, pp. 5-6.

ties although his work was under considerable suspicion.¹ In 1879 J. F. Funk invited J. S. Coffman of Virginia to become his assistant editor of the *Herald of Truth*. Coffman accepted and moved to Elkhart. Besides the work on the Church paper, Coffman devoted considerable time to preaching in neighboring churches. He felt greatly impressed with the number of young people the Mennonite Church lost who became active leaders in other denominations and so decided to do what he could to arouse and awaken the old group. His first series of meetings were held in the Elmdale Church, near Bowne, Michigan, in 1881. This was the beginning of his more than fifteen years of evangelistic efforts.² Although many doors were closed to him he labored on and gradually overcame opposition so that when he died practically the whole Church was open to evangelistic work.³ To quote:

"J. S. Coffman, while like his co-laborer J. F. Funk, interested in every movement which affected the welfare of the cause, it was as an evangelist that he was most widely known. For twenty years his voice was heard. . . . When he commenced his work there were few places where he was permitted to hold continued meetings. His manner was so persuasive, and his success so marked, that opposition was mostly overcome, and when he died, the whole Church west of the Allegheny mountains in the United States, and the Church in Canada were open to evangelistic work. . . ."⁴

That Coffman was a strong influence for missions is shown by the fact that in 1880 he wrote in his diary, as follows:

"Today I have been thinking much of the necessity of mission work in the Church. The need of home mission work. The Conference should send ministers into certain places where there are prospects of building up a church. A Mission Board should be created and evangelists sent out under the care of the Board."⁵

In 1882, in connection with Coffman's work, there was organized the Mennonite Evangelizing Committee in the Elkhart congregation, the purpose of which was the collection of funds to

1. Weber, *op. cit.*, p. 61.

2. *Ibid.*, p. 62.

3. For detailed account see Steiner, M. S., *Life and Labors of John S. Coffman*, 1903.

4. Hartzler & Kauffman, *op. cit.*, pp. 279-280.

5. Quoted by Weber, *op. cit.*, p. 69.

help in evangelistic efforts. J. F. Funk, H. B. Brenneman, and M. D. Wenger were appointed to serve on this committee which was the beginning of what later developed into the present Board of Missions and Charities.¹

4. *The Young People and the Sunday School Movement* (1890). The first Sunday School convention held in the (old) Mennonite group took place in 1890 among the Canadian churches.² In 1892 a more general meeting was held near Middlebury, Indiana, and in 1893 another one near Bluffton, Ohio. These Sunday School conventions were not sanctioned officially and were considered "outlawed" by some of the Church leaders.³ It was largely the young people and their leaders who attended them. The discussion of missions was given much time. The matter of starting independent work was proposed at the 1892 meeting and the idea took definite shape at the meeting of the following year. The matter of missions was strongly urged by Solomon D. Ebersole then studying medicine in Chicago. The conditions of the city had presented a powerful missionary challenge to him which he in turn passed on to the convention.⁴ M. S. Steiner was the chairman of the 1892 meeting and strongly favored mission-work. He wrote an article pointing out some missionary lessons Mennonites might learn from the Friends, which was published in the January first, 1893, issue of the *Herald of Truth*.⁵ At the 1893 Sunday School convention held in the Zion Church near Bluffton, N. E. Byers, then a young man, read a paper on Missions which was probably the first of its kind ever presented to an (old) Mennonite group.⁶ This was the year of the World's Fair in Chicago and Ebersole and Steiner strongly urged actual beginning of the work. It was finally decided to do this and M. S. Steiner, with a committee which he gathered together, started and had charge of the undertaking.⁷

1. Hartzler & Kauffman, *op. cit.*, p. 278.

2. *Ibid.*, p. 244.

3. Weber, *op. cit.*, pp. 70-71.

4. *Ibid.*, p. 70.

5. *Herald of Truth*, Jan. 1, 1893.

6. Byers, N. E., interview, Dec. 24, 1927.

7. Weber, *op. cit.*, p. 73.

5. *The Chicago Mission (1893)*. The place selected by M. S. Steiner and his committee to begin work was at 145 West 18th Street, Chicago. Steiner was superintendent and his assistants were mostly young Mennonite people attending school somewhere in the city. S. D. Ebersole was secretary, and some of the other workers were C. C. Geiger, D. R. Good, and W. B. Page.¹ In 1894 the Mission was incorporated under the state laws of Illinois as "The Mennonite Benevolent Organization." This name was used rather than "Mission Board" for the latter "was at that time offensive to the Church."² For a while things went well and the medical work sponsored by Doctors Ebersole, Good, and Page seemed especially promising. Some of the Mennonite medical and Bible students in the city made their home at the Mission and greatly helped things along. At one time there were twelve of these helpers.³

However, difficulties soon set in. People expected immediate results in conversions and were disappointed in their expectation. The expenses were greater than the first estimates, and after the first flush of generosity the funds ran low. There was no board or responsible group back of the movement, only the good will of a Sunday School convention. And on top of it all, many of the leaders of the church were not pleased with the undertaking. In their opinion the young people were running away with the church and so they openly fought the movement. Sentiment against the Mission became very strong and during the first summer a delegation of prominent Church leaders from the East came to Chicago to remonstrate with those in charge and urge them to close the work. The work was finally suspended in 1895, and Steiner took a church in Ohio.⁴

There were those, however, who could not bear to see the work closed in this way. Among them were E. J. Berkey, Mary Denlinger, and Melinda Ebersole. While the Mission was offi-

1. Hartzler & Kauffman, *op. cit.*, p. 349.

2. Weber, *op. cit.*, p. 73.

3. *Ibid.*, p. 75. For fuller account see *Report of Home Missions, Chicago, 1894*.

4. Weber, *op. cit.*, p. 75.

cially closed they did not cease their labors and carried on at their own expense and under great hardships. In the meantime the missionary spirit in the church gradually revived. The Mennonite Evangelizing Committee of 1882 had become the Mennonite Evangelizing Board of America in 1892 and was incorporated in 1896 as The Mennonite Evangelizing and Benevolent Board. This Board now took an interest in the quiescent Mission and reopened it in 1896 at 168 West 18th Street. Among those who came to serve in the Mission soon after it reopened were A. H. Leaman, S. F. Coffman and Amanda Eby. The work now grew and prospered. In 1902 a congregation was organized with a membership of about thirty.¹ In 1896 or soon after a number of other city missions were opened and this phase of work from now on was accepted by the Church at large as good and proper.²

The attitude of suspicion toward missions, then, was gradually broken down by various forms of activities that were taken up by small groups here and there. Some of these activities were publication, relief, evangelism, and Sunday schools, until finally mission-work was begun in the city of Chicago in 1893. All these activities so far were sponsored by small groups of individuals or local congregations. Although there had developed a number of district conference bodies there was no General Conference uniting all the (old) Mennonite groups until 1898 when such an organization was formed.

C. MISSIONS AND CONFERENCE ORGANIZATION

With the General Conference Mennonites, the organization into a conference came before, and largely for the purpose of, carrying on mission-work. In the (old) Mennonite group the process seems to have been just the reverse as their mission-work began in 1893 and the conference was not organized until 1898. In fact it was to some extent the number of missions and charitable institutions that were already established by various local

1. Hartzler & Kauffman, *op. cit.*, pp. 349-350; Weber, *op. cit.*, pp. 73-77; *Manual, Menn. Bd. of Missions and Charities*, p. 35; Yoder, C. Z., *Retrospective View of our Mission Activities*, pp. 2-5.

2. Erb, A. M., *Our Home Missions*, p. 177.

groups in different parts of the country that helped to awaken the need for a conference organization. Long before a General Conference was organized among the (old) Mennonite group there were various local or district conferences composed of like-minded congregations in different localities. These conferences, however, were not for the purpose of together carrying on some work, but rather to maintain unity and to keep the Church pure and guard against anything worldly that might creep in. This emphasis was so dominant that it played a very large part in bringing about the organization of the (old) Mennonite General Conference. And so we have in the development of the Conference a new phase of the old conflict, between the narrow interests of maintaining non-conformity and the broader interests of missions. Some of the reasons put forth for the organization of an (old) Mennonite General Conference are illuminating.

1. *Reasons for Conference Organization.* We have noted the appearance of the *Herald of Truth* under the leadership of John F. Funk in 1864. Funk was a leader in the Church and the *Herald of Truth* has been a great influence. The matter of unifying the various activities and local conferences of the (old) Mennonite group into a General Conference was discussed often and at length in Funk's paper; in fact the *Herald of Truth* might be considered as the main factor in bringing the various elements together and finally achieving the organization of a General Conference.

a) *The Problem of Non-conformity.* The problem of non-conformity has two phases—the problem of retaining the young people in the Church, and the problem of, at the same time, keeping worldliness out of the Church. By some it was urged that a General Conference would help matters while by others it was doubted. The following are quotations from various writers discussing this matter in the *Herald of Truth*:

“Is there anything that calls for united effort? Yes, look around. See the relentless war which is being waged against us. See how many of our young people are carried away in the whirlpool of worldliness. See the tremendous power which

other organizations are bringing to bear upon us to draw us away from the plain, peaceable, and self-denying principles of the Bible. While all this is going on what are we doing? . . . Why can't we get together. . . and do something? . . . The day is past when we can sit down with folded arms and rely upon the spirit of inbred Mennonitism to fill our churches. The natural drift is the other way."¹

"We need a General Conference where our brethren from these fourteen conferences may come together, council in a Christian spirit, and use their united effort to maintain the unity, the purity, and the prosperity of the Church."²

"It (General Conference) should assist the district conferences in weeding out heretical doctrines in their respective field of labor. . . ."³

"He must be very indifferent who can look around and see so many of our people going down in the whirl-pool of folly and not recognize the necessity of making a mighty effort . . . to uphold the true principles of Christ-like religion. It is this condition of affairs that has caused our people to call for a General Conference."⁴

"We all recognize that it is our duty to do all we can to turn the world from heathendom to light; but we recognize at the same time that without vigilant care and much prayerful meditation this very zeal may be the means of leading us away from the truth. Recognizing this fact we have banded ourselves together in district conferences, which have done a great deal in keeping us guarded in the true faith. But the field is widening and additional care is needed."⁵

This fear of worldliness and the problem of keeping the young people in the Church, as the above quotations show, were strong reasons for advocating the organization of an (old) Mennonite General Conference. Over against this narrowing motive there was the broadening interest of carrying on work along various missionary lines.

b) *The Missionary Motive.* The problem of carrying on mission-work as a reason for organizing a General Conference

1. *Herald of Truth*, Feb. 15, 1896.

2. *Ibid.*, Feb. 1, 1894.

3. *Ibid.*, Dec. 15, 1896.

4. *Ibid.*, May 15, 1896.

5. *Ibid.*, May 15, 1897.

also had a number of phases. First there was the question of somehow unifying and coordinating the various missionary activities that were already begun in different localities; then there was the problem of undertaking work along new lines and in new fields, as shown by the following quotations:

"Should we have a General Conference? . . . Here the subject of establishing a mission, or an orphans' home or other Christian institutions comes up; the work received the sanction of some district conferences; some do not sanction the movements, some say nothing. If the work goes on at all, it goes on perhaps half-way sanctioned, half-way supported, half-way condemned, and consequently it makes a half-way success or failure."¹

"We cannot ignore . . . questions presenting themselves for solution which should be settled by the whole church rather than by a part of it. What shall be our attitude on the question of supporting home and foreign missions? . . . Are church schools, orphans' homes, etc., a help or a hindrance to the cause of true religion? . . . On all these questions the church should have a position. How can there be a position without a representative body to take it? (Hence the need for a General Conference.)"²

"The General Conference . . . should insist that all our church institutions, such as orphan's homes, old people's homes, missions, publishing houses, etc., shall be conducted according to the principles of our Church. . . ."³

"Reasons for a General Conference (are) . . . If we would be counted heirs in the Kingdom of God we must yield full and perfect obedience to His . . . last expressed desire, that the Gospel be preached to 'every creature'. "⁴

The missionary interest, as shown by the above quotations, did have a very direct effect upon bringing about the organization of an (old) Mennonite General Conference, although there were other considerations as well.⁵

1. Bender, D. H., art., *Herald of Truth*, Jan. 15, 1896.

2. Kauffman, D., art., *Herald of Truth*, Feb. 15, 1896.

3. Hartzler & Kauffman, *op. cit.*, p. 406.

4. Report, Gen. Conf. Arrangements Comm., *Herald of Truth*, May 15, 1896. Also see Kauffman, D. art., *Herald of Truth*, Feb. 1, 1894; Steiner, M. S., art. *Herald of Truth*, Nov. 15, 1892; (old) *Mennonite Gen. Conf. Proceedings*, pp. 7-36.

5. (Old) *Menn. Gen. Conf. Reports*, pp. 16, 22, 29.

2. *Historical Statement of Organization* (1898). The *Herald of Truth* early urged the necessity of a General Conference.¹ In 1890 two of the district conferences went on record as favoring a General Conference.² In about 1894 some of the leaders sent out a circular letter urging the matter. The same year a number of district conferences passed favorable resolutions concerning it.³ The Missouri Conference passed an especially strong resolution endorsing not only a General Conference but also organized mission-work, partly due to the influence of M. S. Steiner who attended as a visitor from the Chicago Mission which had begun the year previous.⁴ The Evangelist J. S. Coffman was also present and an influence in this direction. By 1896 five out of the fifteen district conferences had appointed committee members who met at Washington, Illinois, in the same year to consider the matter. This committee had a number of meetings and finally issued a call for a "Preliminary General Conference Meeting" which was held in Allen County, Ohio, in 1897.⁵ While many district conferences had not chosen delegates, yet members of fifteen conferences attended this meeting.⁶ Matters were discussed and the first regular General Conference called to meet in 1898.⁷ The second meeting of the General Conference was not held until 1900. The Conference has met every two years ever since, except 1902-1905. By 1900 at least eight district conferences, which was the majority of the entire number that the (old) Mennonite leaders considered as belonging to their group, had not yet endorsed the movement toward a General Conference.⁸ Gradually others joined so that today there are eleven district conferences in North America officially connected with the (old) Mennonite General Conference. Only three remain outside the organization.⁹

1. (Old) *Menn. Gen. Conf. Reports*, p. 70.

2. *Ibid.*, p. 8.

3. *Ibid.*, p. 70.

4. Kauffman, D., *op. cit.*, p. 41.

5. (Old) *Mennonite General Conf. Reports*, p. 71.

6. *Ibid.*, p. 38.

7. *Ibid.*, p. 43.

8. *Ibid.*, p. 68.

9. Bender, H. S., *Letter*, March 16, 1929; cf. also *Menn. Yr. Bk. and Directory*, 1928, pp. 37-56, 75.

3. *General Conference Activities.* Already at the first session of the General Conference held in 1898, missions was given a prominent place. In the Conference sermon we read:

“We live in a land of plenty, a land ‘flowing with milk and honey’, while souls around us and in foreign lands are perishing. Our fathers did not do much in this direction, . . . more is required of us. Let us work to help each other; let us remember those in foreign lands.”¹

Various district conference representatives present were asked to report on conditions and attitudes in their respective districts as related to five distinct questions, the second of which pertained to the attitude towards missions. All present reported that the interest was awakening and gradually growing.² The relation of the General Conference toward various local missionary activities was discussed with the result that the old people’s home and the orphanage were officially recognized and a committee appointed to incorporate them,³ while the Mennonite Evangelizing and Benevolent Board, which had a number of city missions under its jurisdiction, was to be further consulted, “with the object of having said Board taken under the direction of the General Conference.”⁴ This was accomplished at a later date and finally the present Board of Missions and Charities was the result, the development of which is traced in another connection.

As time went on various standing and special boards and committees have developed, some of which assume considerable importance, such as: the Mennonite Board of Education, which is mainly interested in, and to a large degree controls, two (old) Mennonite educational institutions—Hesston College at Hesston, Kansas, and Goshen College at Goshen, Indiana;⁵ or the Mennonite Publication Board with the Mennonite Publishing House at Scottdale, Pennsylvania. Of minor importance are: General

1. (Old) *Mennonite Gen. Conf. Reports*, p. 47.

2. *Ibid.*, p. 47-49.

3. *Ibid.*, p. 52.

4. *Ibid.*, p. 51.

5. There is also a third (old) Mennonite educational institution. Eastern Mennonite School, Harrisonburg, Virginia, but it is not under the jurisdiction of this Board.

Sunday School Committee, Young People's Problems Committee, Historical Committee, Music Committee, Church Polity Committee, Peace Problems Committee, Dress Committee, and others of a similar nature.¹ The major work and interest has however gradually come to be centered around the Mennonite Board of Missions and Charities. In other words the broadening interests and activities of missions are gradually overshadowing the earlier and more narrowing interests of mere non-conformity and opposition to worldliness. Since the missionary interest gained a foothold in the (old) Mennonite group there has been an exceedingly rapid development along that line. This volume is not concerned with the other boards and committees and so the discussion is limited to the Mission Board.

D. THE MENNONITE BOARD OF MISSIONS AND CHARITIES

In this section the development of the Board of Missions and Charities, present organization and work, and its relation to the mission workers will be briefly discussed.

1. *The Development of the Board.* The Board of Missions and Charities gradually developed from two lines of interest and activities, namely, charity and missions.

In 1882 the Elkhart, Indiana, congregation formed an Evangelistic Committee to assist, financially and otherwise, the evangelistic work J. S. Coffman and others were doing. In 1892 the work became more of an Indiana Conference affair and was

1. (Old) *Menn. Gen. Conf. Reports*, 1898-1927; also *Menn. Yr. Bk. and Dir.*, 1928, pp. 63-72. The following quotation from a personal letter written by Prof. H. S. Bender dated March 16, 1929, will help in understanding the (old) Mennonite General Conference: "The Conference does not legislate, it is merely advisory. It owns no property, controls no boards, sets up no work. All boards are independent of the Conference. The Conference is not incorporated and has no existence between sessions. All it does is to arrange for a biennial program, hear reports, and make recommendations. It issues no orders and initiates no movements. It makes no laws or regulations. The district conferences are the official bodies with power to act. They control the boards and initiate movements. They legislate and direct affairs."

broadened somewhat in its nature, hence the name was changed to Mennonite Evangelizing Board of America.

Out of the Sunday School movement there developed the Chicago Mission which was established in 1893 by a group called Mennonite Benevolent Organization. In a few years this organization found it impossible to carry on the work and so merged with the above named Evangelizing Board, the new organization now taking the name Mennonite Evangelizing and Benevolent Board. This was in 1896, the year in which the Chicago Mission was again opened.

In the same year, 1896, another group formed the Home and Foreign Relief Committee, being chiefly interested in the famine in India. When the relief workers returned from India and gave their reports of conditions, people also became interested in the spiritual welfare of India. Hence the Mennonite Evangelizing and Benevolent Board began mission-work there in 1899. The Relief Committee, after having done its work in India, gradually ceased to function since the Evangelizing and Benevolent Board was also doing work along that line.

In 1898 the (old) Mennonite General Conference was formed. The work of the Evangelizing and Benevolent Board was discussed but not officially recognized by the Conference until 1900, after 1900 the Board continued to exist as a separate organization apart from the Conference but with its sanction and moral support.

The General Conference at its first meeting in 1898 recognized the old people's home and the orphanage which had been started at about that time in Ohio. A committee was appointed to have these institutions incorporated under the name of Mennonite Board of Charitable Homes. In course of time the Canton, Ohio, city mission was founded and came under the jurisdiction of this Board, which for that reason then changed its name in 1904 to Mennonite Board of Charitable Homes and Missions.

At this time then, there were two Boards—the Mennonite Evangelizing and Benevolent Board, and the Mennonite Board of Charitable Homes and Missions—doing much the same type of

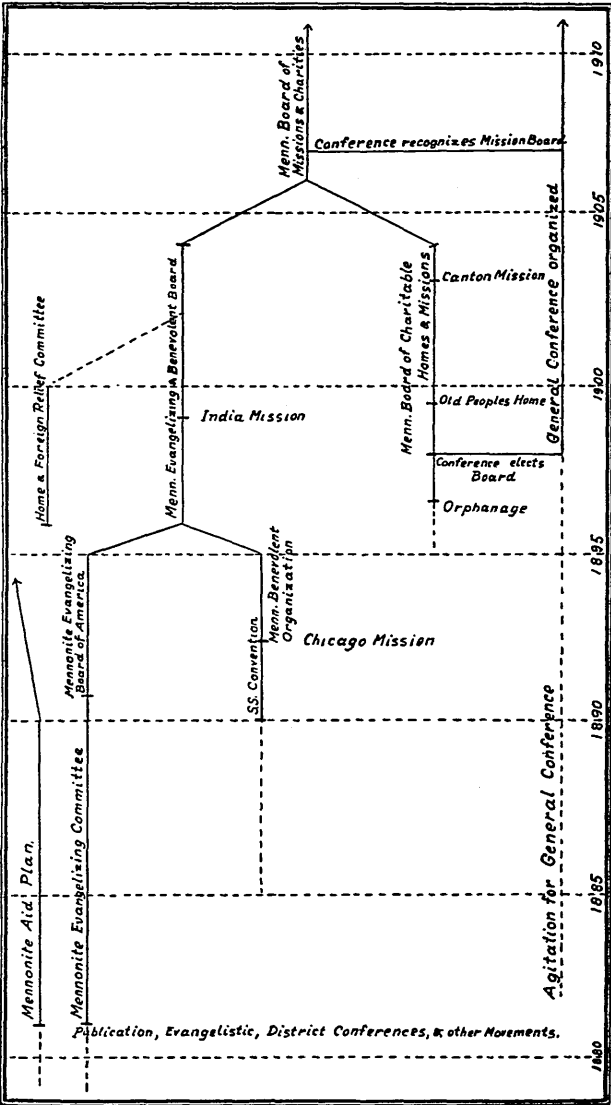


FIGURE 10. THE DEVELOPMENT OF THE (OLD) MENNONITE BOARD OF MISSIONS AND CHARITIES, AND THE GENERAL CONFERENCE

work and both representing (old) Mennonites. For this reason and in view of the fact that missionary interest was becoming more universal among the churches, the General Conference at its fourth session, in 1905, appointed a committee which was to work towards consolidating the two Boards.¹ The consolidation took place in 1906 under the name of Mennonite Board of Missions and Charities. This new Board was approved and recognized by the General Conference in 1907.² It is important to notice in this connection that although the General Conference had officially approved an orphanage and old people's home at its very first meeting in 1898,³ foreign missions were not officially approved by the Conference as such until 1907, although already in 1900 the Evangelizing and Benevolent Board specifically asked that its work be not only approved but assumed by the Conference.⁴ In 1907 the consolidated Board, now called Board of Missions and Charities, was endorsed by the Conference and in 1909 made its first report to the Conference. At that time the following institutions were under said Board:⁵ three mission stations in India with thirteen workers; seven city missions in America with twenty-eight workers; one old people's home; one orphanage; and one sanitarium. The total resources of the Board (comprising institutions, real estate, loans, and cash on hand), amounted to \$185,792.02.⁶

2. *The Organization of the Board.* The purpose of the Board of Missions and Charities is stated as follows in the articles of incorporation:

"The purpose for which said corporation is founded is to systematize and extend the work of evangelization, establish and support home and foreign mission work, to care and provide for orphans, the aged, the needy and afflicted, and for

1. *Manual, Menn. Bd. of Miss. and Char.*, pp. 3-4; Erb, A. M., *op. cit.*, pp. 175-8; *Gospel Herald*, art., Shoemaker, J. S., May 4, 1922; Kauffman, D., *op. cit.*, pp. 44; (old) *Menn. Gen. Conf. Reports*, pp. 51, 80-90, 111, 117, 139.

2. (Old) *Menn. Gen. Conf. Reports*, p. 117.

3. *Ibid.*, p. 52.

4. *Ibid.*, p. 80.

5. *Ibid.*, p. 139.

6. *Ibid.*, p. 139.

the aforesaid purpose to receive and hold all donations and bequests, and property, and funds from other sources, and manage, rent, lease, improve, sell, or otherwise dispose of all real estate or personal property that may come into the possession of said institution from any source, and to manage, control, loan, and invest for aforesaid purpose all funds of said institution.'¹

The Board consists of over fifty members and is composed as follows:

"Eight members to be elected by this organization (i. e. by the Board itself), three members elected by the Mennonite General Conference, one member elected by each of the district conferences, the presidents of the district mission boards, and the chairman of the local board of each institution under this Board. The members elected by the General Conference shall serve for two years, and all others for one year. . . ."²

It is therefore a representative although somewhat large body. None of the Board members receive any salary, excepting the treasurer, who is required to devote all of his time to the work, and is being supported on a missionary basis.³ The Board as such meets once a year in May while the Executive Committee of the Board meets once a month.⁴ It has been the policy of the Board not to contract any debts, unless needed to meet current expenses, but to wait with new undertakings until the Church has contributed the necessary funds.⁵ The work of the Board is largely delegated to three standing committees—Executive Committee, Mission Committee, and Relief Committee.⁶

Mention in this connection should also be made of the district mission boards which are auxiliary organizations cooperating with the General Board in caring for the work in their respective conference districts. The organization is composed of one member from each congregation. This brings each member of every congregation into more or less direct touch with the mission-work of

1. *Manual, Menn. Bd. of Miss. and Char.*, p. 5.

2. *Ibid.*, p. 7.

3. Yoder, C. Z., art., *Christian Monitor*, Dec. 1920.

4. *Ibid.*

5. *Ibid.*

6. *Manual, Bd. of Miss. & Char.*, p. 12; Erb. A. M., *op. cit.*, pp. 161-

the Church. Each district board has an executive committee of its own whose duty it is to care for the needs of its district.¹

3. *The Board's Attitude Toward the Missionaries.* All home missions are in charge of a superintendent, under the immediate oversight of a local committee, which in turn is subject to the Board. Foreign missions are governed the same as home missions except where there are three or more stations, in which case they may be governed by a managing committee, the secretary of which shall be elected by the Board, the arrangement to be planned on the field and ratified by the Board.²

a) *Missionary Allowances.* All new foreign missionaries are granted a cash allowance for equipment of \$600 for each married couple with an additional allowance of \$75 for each child. Single persons are allowed \$300 for equipment. The living allowance in addition to other grants for medical and dental service amounts to \$450 per person a year for adults. Children under six years are allowed \$150 a year, above six years \$220, and above ten years and away at school \$270 a year. Residences are furnished.³ This liberal policy of financial support is an indication of the progress that has been made among (old) Mennonites when one remembers that even today they do not have a salaried ministry.

The first furlough for single missionaries is granted five and one-half years after arrival on the field. The first furlough for married couples is granted at the expiration of six and one-half years after arrival on the field. Subsequent furloughs are granted at the expiration of six and one-half years for single persons, and seven and one-half for married people. The duration of a furlough is one and one-half years from the time of leaving, to the return to, the field.⁴ This policy of salaries and furlough applies to foreign missionaries. Some years ago there was a dwelling house erected on the campus of Goshen College for the use of

1. Erb, A. M., *op. cit.*, p. 73.

2. *Manual, Menn. Bd. of Miss. and Char.*, p. 17.

3. *Ibid.*, pp. 28, 30.

4. *Ibid.*, p. 34.

missionaries and their families while on furlough. This enabled the missionaries to continue their education while giving their children the same opportunity without breaking up the family. However, because of lack of patronage the house was sold in 1924.¹

b) *The Selection of the Missionaries.* In the selection of missionaries the Board exercises great care. They must fit in with the general policy of the (old) Mennonite Church. Those wishing to enter the service are given a thorough "Doctrinal Examination." Among the questions asked are the following:

"Do you believe the Bible to be the inspired word of God, and can you heartily endorse the position taken on the subject of inspiration by the (old) Mennonite General Conference?"

"Have you any views of church doctrine or government which would prevent your hearty cooperation with the Mennonite Board of Missions and Charities, or any institution controlled by said Board?"²

Just what is required is clarified somewhat by the fact that for all mission workers six points are "imperative," which are: good health, actual experience of salvation, soundness in faith, loyalty to the Church, a working knowledge of the Bible, and good intellectual capacity. To quote:

"... a good training ... is encouraged but the lack of such training shall not debar anyone. ... Their lives shall be exemplary in personal conduct ... showing that they believe in simplicity, modesty, and non-conformity to the world in attire; the brethren wearing the regulation coat, the sisters wearing the plain bonnet, all other articles of apparel being in harmony. That our missions be kept free from popular entertainments ... and that our missionaries hold aloof from all places of worldly amusement."³

The intellectual welfare of the missionary is also looked after by the Board.

"Should any missionary desire to attend school ... application shall be made ... stating the particular school to be attended, the course of study to be pursued, and the length

1. Erb, A. M., *op. cit.*, p. 100; Bender, H. S., *Letter*, March 16, 1929.

2. *Manual, Menn. Bd. of Miss. and Char.*, p. 21.

3. *Ibid.*, p. 18.

of time of attendance. Permission shall be received from the Executive Committee before beginning to attend school . . .” and which is only given after signing certain agreements.¹

It is further recognized that good libraries are needed at every mission station. To make sure that only the right sort of literature comes to the missions, a library committee is provided for, which is composed of one missionary from the station, one Board member, and one member of the Publication Board.²

That the Church as a whole is back of the Board in this general policy is evident from the 1927 Board report which states that during the last year a greater number of missionary applicants have taken the different examinations than any previous year. The numbers reported are as follows: eighteen have taken the preliminary examinations, twelve the doctrinal, and eight the physical. Of these one failed.³

On the whole it might be said that the (old) Mennonite group probably takes better care of the material and physical needs of its missionaries than most other Mennonite bodies. They are also more concerned about the intellectual and general outward conformity of the missionaries to the views of the home people than some other Mennonite groups.

4. *The Board's Attitude Toward the Mission Field.* What the Board hopes to accomplish on the various fields by the work it is carrying on is expressed as follows:

“All converts should be taught that from the time of their conversion they are in the service of the Lord, and that from the beginning of their Christian service, they should contribute of their time, labor, and means to the support of the Lord's cause. After congregations are established in a mission . . . the properly authorized committee or officials . . . shall plan their work with a view of making it self sustaining.”⁴

“Missions should be founded and conducted with a view to organize congregations as soon as the number of members

1. *Manual, Menn. Bd. of Miss. and Char.*, p. 20.

2. *Ibid.*, p. 20.

3. *Report of Menn. Bd. of Miss. and Char.*, 1927, p. 76.

4. *Manual, Menn. Bd. of Miss. and Char.*, p. 19.

and other conditions warrant it. Preaching the Gospel, leading the unsaved to Christ, and building up souls in Christ, shall be the work to which our missions should devote their efforts. All the work connected with our missions shall be to this end. The work of our charitable institutions is designed to reach the soul as well as the body.’¹

Two things seem to be emphasized—the salvation of individuals and the formation of self-sustaining congregations. Other activities may be engaged in but only as a means to the end of saving souls. As to the lost condition of the non-Christian world and the efficacy of salvation by the Gospel of Christ, the usual orthodox positions are taken for granted.²

“It is the mission of the Christian church to bring the whole Gospel to the whole world that through the transforming power of the Word and of the Spirit the lost may be made to see their sinful condition and by faith accept Jesus Christ as the Saviour of their souls.”³

5. *The Board and the Missionary Interest in the Church.* The Board has always considered it as a duty to help educate the home Church along missionary lines. The (old) Mennonites have published more missionary literature than any other Mennonite group. Various methods and ways have been used by the Board to stimulate missionary interest and activity along missionary lines until today it can safely be said that this interest overshadows all others in the group as such. In the manual of the Board we read:

“The Board shall endeavor to promote missionary intelligence among the churches: (1) by encouraging the organization of mission study classes, (2) by recommending the publication of helpful mission literature, (3) by arranging for missionary visitation work among the churches, (4) by encouraging the frequent preaching of missionary sermons by our ministers, (5) by holding missionary conferences whenever and wherever considered advisable, (6) by any other scriptural means which, after prayerful consideration, will be decided helpful in promoting the cause of Christ and the Church.”⁴

1. *Manual, Menn. Bd. of Miss. and Char.*, p. 17.

2. Kauffman, D., *op. cit.*, pp. 48-49.

3. *Ibid.*

4. *Manual, Menn. Bd. of Miss. and Char.*, p. 20.

Sunday schools, women's societies, and other agencies have also been effectively used for this purpose.¹ The Board has succeeded in a remarkable way in disseminating missionary intelligence of a certain type and in creating missionary interest and activity throughout the (old) Mennonite brotherhood.

E. LATER MISSIONARY INFLUENCES AND ACTIVITIES

We have noted some of the influences and activities that affected the early development of the missionary interest in the (old) Mennonite group. As time went on other influences and activities gradually made themselves felt in the same direction, some of which are briefly pointed out here.

1. *Other Denominations.* Undoubtedly other denominations and religious groups have always had an influence on Mennonites, to which the (old) Mennonites are no exception. Since these outside groups were, however, considered more or less a part of the "world" it is evident that their influence was guarded against. These other church groups were not regarded in the same class as "heathen" people, but never-the-less were considered as "worldly churches." Hence, what missionary influence these other denominations had on the (old) Mennonite group was either very little or so subtle that not much evidence of it can be found. Past centuries of persecution by so-called Christians has left such a deep impress of suspicion and distrust on the Mennonite mind toward other groups that what effective influences there were from the outside came largely from related and friendly groups such as the Friends, European Mennonites, Moravians, and Baptists. The early missionary leaders in the (old) Mennonite group occasionally refer to the activities of such bodies as worthy examples for Mennonites to emulate.²

1. (Old) *Menn. Gen. Conf. Reports*, pp. 174-176; *Menn. Bd. of Miss. and Char., Report*, 1927, p. 42.

2. Steiner, M. S., art., *Mission Activity of Friends*, *Herald of Truth*, Jan. 1, 1893; Wenger, A. D. A visit among the Menn. of Europe, art., Hartzler & Kauffman, *op. cit.*, pp. 113-118. For Moravian reference see, *Report of Menn. Bd. of Miss. and Char.*, 1927, p. 70.

In 1899 A. D. Wenger visited Germany and there came in contact with the German Mennonite missionary interest which greatly impressed him. In 1910 J. S. Shoemaker and J. S. Hartzler were officially sent to India to investigate the work there and on the way stopped in Scotland to attend the World Missionary Conference then meeting in Edinburgh.¹ Upon their return to America they, as well as Wenger, greatly stimulated the missionary interest in the (old) Mennonite group by their reports of what various denominations were doing along missionary lines. After the missionary interest had gained entrance in (old) Mennonite circles these influences from the outside rapidly increased in number and strength.

2. *Higher Education and Missions.* In 1895 Elkhart Institute was established which later developed into Goshen College. Before that time, young people of the (old) Mennonite group had to attend state schools or those of other denominations if they wanted a higher education. Some of the earliest missionary leaders in the (old) Mennonite group received their missionary interest in such schools. Examples of such men are Dr. S. D. Ebersole, Dr. W. B. Page, and Dean N. E. Byers, all of whom had been students in non-Mennonite schools where they were influenced by the spirit of the Student Volunteer Movement which they in turn propagated in Mennonite circles before and after the establishment of the (old) Mennonite mission in Chicago in 1893.² Many of the Mennonite students left the Mennonite Church and finally a group of leaders took it upon themselves to start a Mennonite school to avoid that situation. In 1895 Elkhart Institute was begun which developed into Goshen College, at Goshen, Indiana, in 1903.³ To meet further needs Hesston College and Bible School was opened at Hesston, Kansas in 1909.⁴ In 1915 a movement began which resulted in the opening of Eastern Men-

1. Shoemaker, J. S., art., *Herald of Truth*, May 4, 1922; Hartzler & Kauffman, *op. cit.*, p. 133; (old) *Menn. Gen. Conf. Reports*, 1909, p. 132; Erb., A. M., *op. cit.*, p. 178.

2. Hartzler & Kauffman, *op. cit.*, p. 349; Byers, N. E., interview, Dec. 24, 1927.

3. *Goshen College Catalog*, 1927-28, p. 12.

4. *Hesston College Catalog*, 1927-28, p. 10.

nonite School, at Harrisonburg, Virginia, in 1917.¹ These schools have done much to increase the missionary interest among the (old) Mennonite group. Hesston and Goshen, each have an active Student Volunteer Band which does much to stimulate the missionary interest among the student body and surrounding (old) Mennonite churches.² Nearly all of the present foreign missionaries of the Church have at some time been students at one or the other of these schools. The interest in higher education and foreign missions have been closely allied and influencing each other in the (old) Mennonite group from the beginning of their rise to the present time.

3. *Relief-Work in Recent Years.* Reference has been made to the fact that famine relief in India resulted in the beginning of active mission-work in that country in 1899. It has also been pointed out that the (old) Mennonites had a good share in the help that was extended the "Russian" Mennonite immigrants in 1874 and after. Since that time there has been a response to many calls for relief in various parts of the world. The World War, however, gave the whole matter a new impetus. In December, 1917, a special organization for this purpose was effected under the name Mennonite Relief Commission for War Sufferers. Various district conferences formed local committees to help in this general campaign for relief. The first activities of this Relief Commission were to support the reconstruction work which had already been started in France by the Friends Service Committee of Philadelphia, Pennsylvania, and assist the American Committee for Armenian and Syrian Relief, New York, in their work for the orphans and homeless in those countries. After the Armistice of November 11, 1918, relief activities took on new proportions. Forty-six young Mennonites were sent to assist in the relief-work of the Friends in France, and a total of about \$326,000 was contributed toward that work. Arrangements were also made to assist the American Committee for Relief in the Near East, and, on the first transport sent out under a special charter

1. *Eastern Menn. School Catalog*, p. 12.

2. *Menn. Bd. of Miss. and Char., Report*, 1927, pp. 43, 48, 55.

of the American Government for this work, there were nine Mennonites. More soon followed so that a total of twenty-seven men and two women served in this field, while over \$300,000 were given in contributions.

In April, 1919, the American Friends Service Committee asked for cooperation in sending a relief unit to Russia. Definite action was taken, and, as soon as possible, aid was sent not only to Russia but also to Germany, Austria and other countries. About \$65,000 was sent to the "Christenpflicht," a Mennonite relief organization in South Germany. About \$60,000 was sent to relieve the 1919 India Famine in the Central Provinces. In Russia no definite action could be taken until 1920 because of the unsettled political conditions. Just previous to the opening of Russia to relief workers in 1920, a delegation of Russian Mennonites arrived in America to report on conditions there and ask for help. This task was so big and so directly concerned all the Mennonites of America that arrangements were made for the organization of an all-Mennonite committee, representing the various branches of Mennonites in America, which was called the Mennonite Central Committee. The work of this committee is discussed in a later chapter, it is sufficient here to point out the fact that the (old) Mennonite group has always had a prominent share in the work of this committee.¹

In more recent years other minor forms of relief have been given to the sufferers of the Japanese earthquake, the Pennsylvania mining district, the Florida hurricane disaster, and causes of a similar nature. "More than \$1,750,000 have been contributed for all forms of relief during the . . . ten years, beginning with 1917. . . . Eighty-four of our workers (gave) their contribution to the cause in active service on the field . . ."² two of whom died in the work. This experience of giving money and service for a great cause has not been without its influence on the missionary interest and activity of the entire (old) Mennonite

1. Mumaw, L., Report on Relief work, *Twenty-first Annual Report of Menn. Bd. of Miss. and Char.*, pp. 5-9; cf. Erb, A. M., *op. cit.*, p. 179.

2. *Report of Menn. Bd. of Miss. and Char.*, 1927, p. 12.

group. The rapid growth of missionary interest and activity in recent years is evidence of this fact.

4. *District Conferences and Missions.* As already noted there were a number of district conferences in existence long before the (old) Mennonite General Conference came into being. Some of these district conferences were interested in various phases of mission-work before the General Conference was created. Most, if not all, of them have their own mission board or committee which works more or less in cooperation with the Mennonite Board of Missions and Charities, while others carry on work independently. The 1928 Mennonite Year Book and Directory lists fifteen of these district or local mission committees in the (old) Mennonite Church¹, while the Manual of the Mennonite Board of Missions and Charities, 1927, lists eleven city missions and four charitable institutions which are supported and controlled locally and with which the general Board of Missions and Charities has no connection.² It is evident that these local and district efforts along missionary lines are another potent factor in further creating and maintaining the missionary interest.³

5. *Women's Missionary Societies.* During and after the World War, the sewing circles, some of which were earlier organized throughout the (old) Mennonite Church⁴ for the purpose of making garments for the needy in connection with city missions, were greatly stimulated. The first opportunity for this service in connection with relief was opened in France through the agency of the American Friends Service Committee. It is estimated that the value of clothing sent abroad for this purpose, figuring only the cost of the material used, amounted to about \$25,000.⁵ As the need in France for this work abated, other fields of opportunity opened and the sewing circles continued their

1. *Menn. Yr. Bk. and Dir.*, 1928, pp. 68-70.

2. *Manual, Menn. Bd. of Miss. and Char.*, 1927, p. 48.

3. *Mennonite Bd. of Miss. and Char. Report*, 1920, p. 40; *ibid.*, 1921, p. 8.

4. Erb, *op. cit.*, p. 105; Weber, *op. cit.*, p. 106.

5. *Menn. Bd. of Miss. and Char. Report*, 1927, p. 6.

work. Gradually the interest was shifted to the mission field and garments are now made for the poor in those districts. For the year ending May 1, 1927, a total of 4,132 pieces of clothing were made for distribution at the various home and foreign mission stations.¹

An expression of the growing missionary interest among the women of the Church was the formation of the Women's Missionary Society. This Society, in reality only an organization of sewing circles, was formed about 1919². For some years the Society has annually issued a "Booklet of Prayer for Missions of the Mennonite Church," which contains much interesting information concerning mission-work as well as a list of definite objectives for daily prayer during the year.³ These booklets are distributed throughout the entire Church through the local women's societies. The local societies, usually sewing circles, meet once a month for study and prayer. In recent years the work of the sewing circles seems to have become much more important. As yet not all the local sewing circles are connected with the missionary society, but there is an increasing tendency in that direction.⁴ The women's societies do no independent mission-work but support the work of the general Board and help to stimulate the interest in missions throughout the Church.

6. *The Sunday School and Missions.* The Sunday School movement in the (old) Mennonite Church has been an active factor in developing missionary interest. It was through its efforts that the Chicago mission was first opened. The missionary interest in the Sunday School has steadily grown and in recent years found expression in a number of ways, two of which deserve brief attention.

a) *The Missionary Day Program.* As a means of united emphasis throughout the Church, on the part of the young people and children regarding missions, the third Sunday in November

1. *Menn. Bd. of Miss. and Char. Report*, 1927, p. 76.

2. Bender, H. S., *Letter*, June 10, 1929.

3. Women's Miss. Society, *Booklet of Prayer for Miss.*, 1925-27.

4. *Menn. Bd. of Miss. and Char. Report*, 1927, p. 19; cf. (old) *Menn. Gen. Conf. Report*, 1929, p. 26.

of every year has been designated as Missionary Day.¹ The Sunday School Committee of the General Conference, in cooperation with the Board of Missions and Charities, issues a pamphlet some months previous, which contains information, statistics, and suggestions as to songs, recitations, dialogues, etc. for that day's program. Mission interest throughout the entire brotherhood is greatly stimulated by having the children and young people everywhere gather in the local meeting houses on one day for that specific purpose.

b) *Junior Missionary Investment and Savings Fund.* To stimulate missionary interest among the children a brother some years ago donated \$1,000 to the Mission Board with the understanding that each spring it should be loaned out in quarter dollars to boys and girls who desire to invest them for the cause of missions. At the Missionary Day program these quarters with their earnings are returned to the Board. This plan became known as the Junior Missionary Investment Fund.² Investments are made in chickens, pigs, gardening, or other ways.

Some children are not so situated that they can invest quarters to advantage but yet desire to give something for missions. This gave rise to the Junior Savings Fund. Sunday schools order savings boxes from the Mission Board on which the following is printed:

"I will cheerfully do without luxuries and give of my savings for our missionary children. Remember the words of our Lord Jesus: 'It is more blessed to give than to receive.' Savings to be brought to the Superintendent of the . . . Sunday School on Missionary Day, third Sunday in November."³

The primary aim of both of these plans is not the money they will bring in, but the missionary interest which is created in the boys and girls that participate.⁴

Besides the above, there is also a general collection taken in some places at the time of the Missionary Day program which, as

1. *Suggestions for Missionary Day Program*, 1927, pp. 1, 3.

2. *Ibid.*, 1927, p. 4.

3. *Ibid.*, p. 4.

4. *Ibid.*, p. 4.

it comes close to Thanksgiving, is made sort of an annual thank offering on the part of the older people.

In 1927 there were 128 Sunday schools in twenty different states participating in the Junior Investment Fund. A total of 2,241 children took part, with a return gain of 642 per cent. of net earnings. In all 3,140 quarters were invested with an average return of \$1.60 each. The Savings Fund plan was used by 112 Sunday schools with a total of \$2,550.14 contributed.¹ The Missionary Day program with the Junior Investment and Savings Fund have been very successful not only in stimulating missionary interest among the young people and children, but also among the older people as they take pride in helping the children in their investments and savings as well as attend the annual Missionary Day program.

F. HOME MISSIONARY INTEREST

Since the beginning of the early home missionary efforts, there has been considerable growth and expansion. The development has been mainly along the lines of city and rural missions, children's and old people's homes, and hospital work.

1. *City and Rural Missions.* After the opening of the Chicago mission in 1893, similar work was begun in other cities so that today there are some twenty (old) Mennonite city missions in America.²

a) *The Motive.* There have been a variety of motives for undertaking city mission-work. The supreme motive undoubtedly has always been to bring "salvation to the lost." There are, however, also evidences of other motives, such as: to provide a church home for members who have moved to the city, to win new members to the Mennonite faith, to provide an outlet for the activity of young people by giving them an opportunity to help with money and service, and the desire to help the needy in a material way.³

1. *Junior Missionary Investment and Savings Fund*, pp. 2-3.

2. See accompanying list.

3. Hartzler and Kauffman, *op. cit.*, p. 352; Erb, A., *op. cit.*, p. 130.

b) *The Methods.* There have been a great many methods employed in doing work in city missions. The beginning is usually small, in a rented or abandoned building.¹ Preaching services, Sunday schools, street meetings, revival meetings, and house to house visitation are all utilized as methods.²

Besides these general and more common methods other means of a more specialized nature have also been utilized. Occasionally medical dispensaries have been opened in connection with the mission.³ Many of the city missions have a clothing dispensary for the poor. The women of the Church keep these supplied through their sewing circles. No clothing is given out without keeping a record for future reference of the date, name and address of recipient, a family history and list of the clothing received.⁴

In some cases regular mother's meetings are held not only for the purpose of giving religious instruction but also to impart information along the lines of hygiene, problems of child training, housekeeping, cooking, clothing, and matters of a similar nature. Day nurseries are arranged to care for children of working mothers at a nominal charge. Classes in sewing, cooking, and general housekeeping are provided for women and girls interested.⁵

Special attention is given to the children. Besides the Sunday schools and day nurseries much is made of Vacation Bible schools and "Fresh Air Work" during the summer months. A host of children are sent to live with Mennonite families in the open country every summer for a few weeks.⁶ From the missionary point of view this has a wholesome effect not only on the children but upon the Mennonite families concerned as well.

In a few cases, considerable has been done along industrial lines. The work at Youngstown, Ohio, at one time was an example

1. Erb, A. M., *op. cit.*, pp. 97, 124.

2. *Ibid.*, p. 125; (old) *Menn. Gen. Conf. Reports*, pp. 140, 141.

3. Erb, A. M., *op. cit.*, pp. 105, 111, 112.

4. *Ibid.*

5. *Ibid.*, pp. 107-109.

6. *Ibid.*, pp. 83, 93, 124; *Missionary Day Program*, 1927, pp. 13-14.

of this. For some time the work was largely carried on by one family. It was so successful that with the aid of city friends a large building was erected and thoroughly equipped for settlement work. The needs of old and young were met by twelve different departments with activities carried on along twenty different lines. The work was under the general direction of an advisory board, composed of city and Mennonite people. However, differences arose between the two groups, due largely to their respective points of view. Because of this the building later was sold, all connections with the city severed, the industrial work eliminated and the mission finally closed.¹

The experience in the Welsh Mountain Mission at New Holland, Pennsylvania, seems to have been happier. Agricultural work, a cooperative store, a shirt, carpet, and broom factory, have been successfully carried on. The work is among colored people. A school for the children is also provided. The mission owns fifty acres of land, many good buildings, and the work is considered prosperous.²

c) *Some Problems.* Mennonites trying to do mission-work in cities find themselves confronted with certain problems. This is especially true of (old) Mennonites with their insistence on strict non-conformity to the world. New converts often find it hard to understand the Mennonite prejudice against the lodge, and therefore hesitate to join the Mennonite Church. The "lodge evil is the greatest problem confronting the Church in the city" in connection with mission-work, says one writer.³ Along this same line is the problem of labor unions, which (old) Mennonites regard much like the lodge. To quote:

"A man who takes our faith must sever connections with the union, if he belongs to one. . . . The missionary helps such to find employment. This is becoming more of a task each year, as most men belong to unions. . . ."⁴

This "non-conformity to the world" attitude makes it difficult to hold the young people. Boys can hardly be kept away

1. Erb, A. M., *op. cit.*, p. 96.

2. *Ibid.*, pp. 69-71; Hartzler and Kauffman, *op. cit.*, pp. 350-352.

3. Erb, A. M., *op. cit.*, p. 85.

4. *Ibid.*, pp. 122-23.

from "movies and other sinful places." With the girls the (old) Mennonite attitude on dress creates difficulties as the following quotation shows:

"Dress is one of the greatest temptations to the convert. The world laughs at the plain attire and the temptation is too great for many a girl. To meet this need the missionary can do nothing more than to help the girl grow strong in Christ, for Christ makes the heart plain which in turn makes the dress plain. The missionary must daily strengthen, by explanations of the Word, by example, friendship, and prayer, the conviction of the girl concerning dress. . . . The missionaries care for her in much the same way as for the boy, by providing activities for all phases of her life and especially by companionship. The sewing class, the library, the Sunday School, the church service, and outings are some of the activities provided."¹

That the group of workers is not unmindful of some of the other problems that emerge in connection with mission-work, especially as it relates to charity, and the effect this might have on the recipient is evident from the following quotation:

"A few principles which guide the missionaries in their distribution of clothing, medicine, and other forms of aid (are): 1. Guard carefully against pauperizing the one whom you would help. 2. Do not aid paupers in a way that would encourage them in their vagrancy. 3. Help the needy to help themselves. 4. If possible make relief work conditional upon good conduct and progress. 5. Unless those asking for aid are very poor, charge a small sum for clothing and provisions. . . . 6. Investigations should always be made so that intelligent action may be taken. . . . Keep all investigations."²

Mennonites have always been a rural and agricultural people. The idea that they for that reason are better fitted for rural work and should therefore devote more money, time, and energy in that direction, rather than for city work, is not yet fully realized.³

2. *Charitable Institutions.* The Board of Missions and

1. Erb, A. M., pp. 120-22.

2. *Ibid.*, *op. cit.*, p. 104.

3. *Ibid.*, pp. 30-32; *Menn. Bd. of Miss. and Char. Report*, 1919, pp. 4-6; *ibid.*, 1926, pp. 127-36; *ibid.*, 1927, pp. 177-186.

Charities is interested in three kinds of charitable institutions: children's homes, old people's homes, and hospital work.

Most of the inmates in the children's homes are of non-Mennonite stock.¹ Some of these homes started in connection with city mission-work.² The children are provided not only with an ordinary education and Christian training but attention is also given to practical and vocational needs. A great many children are placed in Christian homes. At present there are three of these (old) Mennonite orphanages which, by 1920, had served over one thousand children.³

The work of the old people's homes is similar to that done by other institutions of like nature. Both, Mennonites and non-Mennonites are admitted. Unless very poor, part of the expenses are borne by the inmates or relatives.⁴

The interest in a hospital had its beginning in the fact that a number of (old) Mennonites near La Junta, Colorado, "were touched by the many tubercular people who came to this western climate for their health and had no one to care for them." Before 1905 J. F. Brunk had opened his home to these people in need and taken care of them. The Kansas-Nebraska District Conference took steps which resulted in the establishment of a sanitarium by 1908. In 1914 a nurses' training school was organized in connection with the sanitarium.⁵ The work grew and the demand for a real hospital made itself felt. This being somewhat of an innovation, it had to meet certain objections that were raised even as late as 1923. To quote:

"First, that it is the primary duty of the Church to preach the Gospel of Christ; second, that it (hospital work) will lead our people into worldly associations that will be detrimental to their spiritual welfare; third, that it (hospital) minimizes the doctrine of divine healing."⁶

1. Erb, *op. cit.*, p. 147.

2. *Ibid.*, p. 152.

3. *Ibid.*, pp. 147, 150, 152; cf. *ibid.*, pp. 146-154; *Miss. Day Program*, pp. 17-18; *Menn. Bd. of Miss. and Char. Report*, 1927, p. 40.

4. Erb, *op. cit.*, pp. 156-59; *Manual, Menn. Bd. of Miss. and Char.*, pp. 40-48; *Miss. Day Program*, p. 18.

5. Erb, *op. cit.*, pp. 137-140, 178.

6. (Old) *Menn. Gen. Conf. Report*, 1923, p. 9.

Over against these objections the following arguments in favor of the undertaking were offered:

“First, that it is an expression of the spirit of Christ toward the suffering world; second, that it will enlarge the opportunity of the church to preach the Gospel of Christ; third, that it will prepare some of our sisters as nurses for more effective service in the Church.”¹

The 1923 General Conference, after considerable discussion, finally passed the following resolution concerning this work:

“That this Conference look with favor upon every effort to relieve human suffering and to prepare our young people for faithful service; provided that after mature consideration such efforts will be found practical and nothing in them that will lead to unscriptural entanglements.”²

In 1919 the city hospital of La Junta was offered to, and accepted by, the management of the Mennonite sanitarium.³ Sometime before 1925 the hospital and sanitarium had come under the control of the Board of Missions and Charities and it was now decided to erect a new building to meet the growing needs.⁴ On April 8, 1928, the new buildings, housing the La Junta Hospital and Sanitarium, were dedicated. The institution is equipped in a modern way, the total cost being over \$150,000.⁵ Hospital work is now recognized as a legitimate missionary activity by the (old) Mennonite Church.⁶

3. *Present Status of Home Missions.* In 1882, in connection with J. S. Coffman's evangelistic work, the Mennonite Evangelizing Committee was organized which received for the support of its work \$26.36 during the first twelve months of its existence.⁷ From that small beginning the work has grown to considerable proportions. In the summary statement below is found a brief survey of the home mission-work done under the Mennonite

1. (Old) *Menn. Gen. Conf. Report*, 1923, p. 9.

2. *Ibid.*, p. 9.

3. *Manual, Menn. Bd. of Miss. and Char.*, p. 42.

4. (Old) *Menn. Gen. Conf. Report*, 1927, p. 6.

5. *Miss. News and Bulletin*, Apr. 10, 1928.

6. Cf. (old) *Menn. Gen. Conf. Reports*, pp. 142, 158, 215; 1921, pp. 9 10; Erb, A., *Menn. Ch. and Hospital Work*, *Menn. Quart. Review*, Jan., 1927.

7. Hartzler and Kauffman, *op. cit.*, p. 278; *Manual, Menn. Bd. of Miss. and Char.*, p. 3.

Board of Missions and Charities, for the year ending March 31, 1927.¹

Number of city missions.....	11
Number of charitable institutions.....	5
Workers in charitable institutions.....	56
Workers in city and rural missions.....	21
Church members added in last year.....	69
Average Sunday School attendance.....	975
Total Church membership in home missions.....	538
Value of city mission property.....	\$108,300
Value of charitable institutions.....	210,100
Value of mission farm.....	60,000
Last year city mission running expense.....	12,581
Last year charitable institutions running expense....	69,785

TABLE 13
(OLD) MENNONITE MISSIONS IN AMERICA²

No.	Year	Name and Address	Boards	Supt.	Total Workers	Members
1	1893	Mennonite Home Mission, Chicago Ill., 1907 S. Union St.	x	S. M. Kanagy	4	95
2	1896	Lancaster Mennonite Mission, Lancaster, Pa., 112 E. Vine St.	o	D. S. Krady	3	?
3	1898	Welsh Mountain Mission, New Holland, Pa., R. 2.	o	H. K. Hershey	4	?
4	1899	Mennonite Home Mission, Phila., Pa., 2151 Howard St.	o	J. P. Graybill	4	40
5	1903	Mennonite Gospel Mission, Fort Wayne, Ind., 1209 St. Marys Ave.	x	B. B. King	2	80
6	1904	Mennonite Gospel Mission, Canton, Ohio, 1939 3d St.	x	E. A. Shank	3	81
7	1905	Mennonite Gospel Mission, Kan. City, Kans., 200 S. 7th St.	x	J. D. Mininger	4	75

1. (Old) *Menn. Gen. Conf. Report*, 1927, pp. 5, 6; *Menn. Bd. of Miss. and Char. Report*, 1927, p. 109; *Menn. Yr. Bk. and Dir.*, 1928, pp. 64-67.

2. *Menn. Yr. Bk. and Dir.*, 1929, pp. 66-69; *Missionary Day Program*, 1927, pp. 13-17; *Manual, Menn. Bd. of Miss. and Char.*, pp. 35-40; Erb, A. M., *op. cit.*

3. Letter "x" means mission is under Board of Miss. and Char.; "o" means under a district board; "z" means closed or transferred.

(OLD) MENNONITE MISSIONS IN AMERICA
(Concluded)

<i>No.</i>	<i>Year</i>	<i>Name and Address</i>	<i>Board</i>	<i>Supt.</i>	<i>Total Workers</i>	<i>Members</i>
8	1906	Mennonite Gospel Mission, Chicago, Ill., 610 W. 26th St.	z	Transf. to Cent. Conf., 1925 . .		
9	1907	Mennonite Rescue Mission, Chicago, Ill., 2259 35th St.	z	Transf. to Defen. Menn. . .		
10	1907	Mennonite Gospel Mission, Toronto, Ont., 2174 Danforth St.	x	L. S. Weber	3	20
11	1907	Columbia Mission, Columbia, Pa., 4th and Mill St.	o	D. B. Groff	5	48
12	1908	Mennonite Industrial Mission, Youngstown, Ohio	z	Closed	.	..
13	1910	Mennonite Gospel Mission, Altoona, Pa., 2500 4th Ave.	x	J. M. Nissley	4	57
14	1910	Lima Mennonite Mission, Lima, Ohio, 825 N. Jeff. St.	x	M. O'Connell	3	36
15	1916	Los Angeles, Menn. Mission, Los Angeles, Cal., 151 W. 73d St.	x	J. P. Bontrager	1	?
16	1917	Knoxville Mission, Knoxville, Tenn., 1308 W. 4th Ave.	o	W. Jennings	3	35
17	1919	Mennonite Gospel Mission, Norris- town, Pa., 19 W. Marshall St.	o	W. Lederach	3	30
18	1919	Peoria Mennonite Mission, Peoria, Ill., 1103 Ann St.	x	E. Miller	3	30
19	1921	Wichita Mission Church, Wichita, Kans., 1856 Woodland Ave.	o	A. L. Thayer	3	30
20	1922	Reading Mission, Reading, Pa. 12th and Winston St.	o	J. B. Gehman	5	14
21	1922	Portland Mission, Portland, Oreg., 739 Savier St.	x	A. Good	6	55
22	1926	Detroit Mission, Detroit, Mich., 18094 Winthrop Ave.	o	C. C. King	2	?
23	?	West Va. Rural Mission, Job, West Virginia	o	H. Weaver	7	?
24	1928	Marietta Menn. Mission, Marietta, Pa.	o	D. B. Groff	4	1

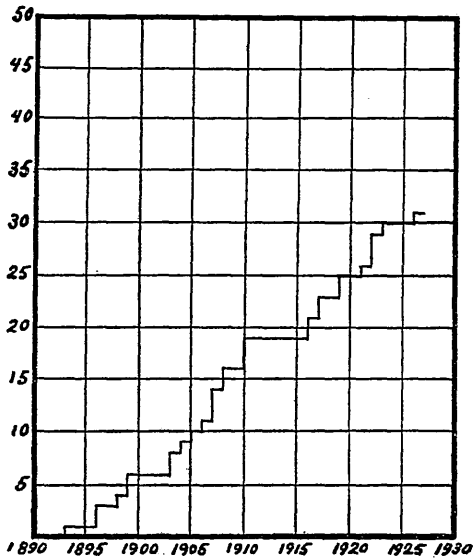


FIGURE II. (OLD) MENNONITE HOME MISSIONS
*(Showing yearly increase in number of city missions
and charitable institutions)*

TABLE 14
(OLD) MENNONITE CHARITABLE INSTITUTIONS¹

No.	Year	Name and Address	Board ²	Supt.	Total Workers	Inmates
I. CHILDREN'S HOMES						
1	1896	Orphans' Home West Liberty, Ohio	x	L. Swartzen- truber	6	45
2	1910	Mennonite Children's Home, Millersville, Pa.	o	Levi Sauder	6	29
3	1917	Children's Welfare Home, Kan. City, Kan., 1620 S. 37th St.	x	E. A. Rediger	6	27
II. OLD PEOPLE'S HOMES						
1	1899	Mennonite Old People's Home, Marshallville, Ohio	x	Closed 1921	.	..
2	1903	Mennonite Home, Lancaster, Pa., R. 1.	o	T. E. Moyer	14	?
3	1916	Eastern Mennonite Home, Souderton, Pa.	o	J. M. Landis	?	30
4	1922	Home for the Aged, Eureka, Illinois	x	J. D. Smith	5	21
5	1923	Mennonite Old People's Home, Maugansville, Md.	o	B. E. Stauffer	5	22
III. HOSPITAL						
1	1908	Menn. Sanitarium and Hospital La Junta, Colo.	x	A. H. Erb	12	?

G. THE FOREIGN MISSIONARY INTEREST

1. *The (old) Mennonite Mission in India.* For a more detailed discussion of the beginning and growth of the (old) Mennonite Mission in India the reader is referred to Appendix II. Only a very brief statement can be inserted here. In 1899 Rev. J. A. Ressler and Dr. W. B. Page and wife began this work under

1. *Menn. Yr. Bk. and Dir.*, 1928, pp. 66-67; *Missionary Day Program*, 1927, pp. 17-19; *Manual. Menn. Bd. of Miss. and Char.* pp. 35-48; Erb, A. M., *op. cit.*

2. Letter "x" means under Board of Miss. and Ch.; "o" means under a district board.

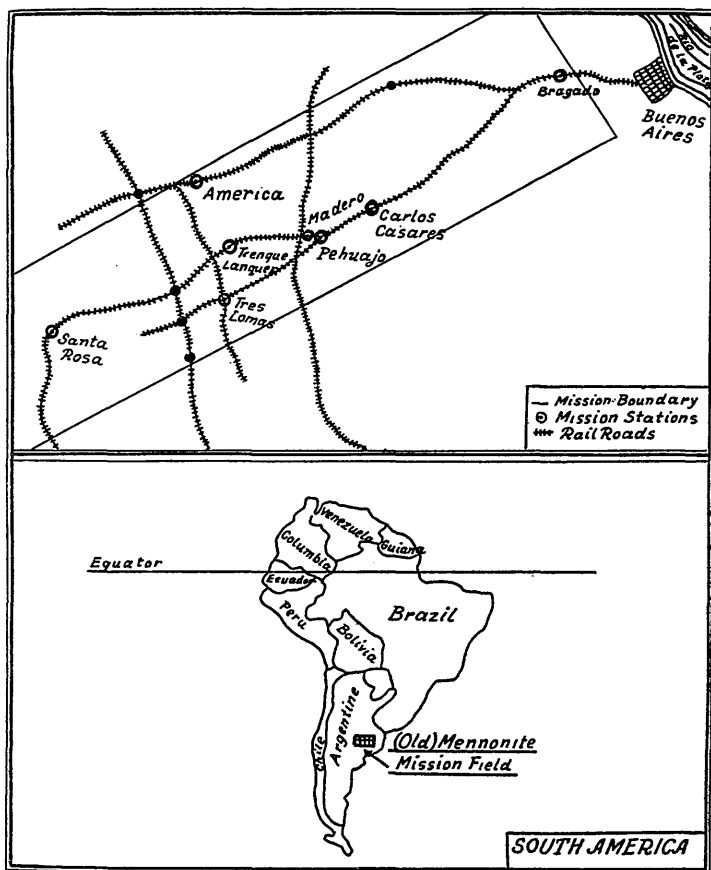
the auspices of the Mennonite Evangelizing and Benevolent Board. It was the first (old) Mennonite mission in a foreign land and was not begun by the (old) Mennonite General Conference as such, which was organized only one year previous. The mission interest in certain localities had become so strong, and was further augmented by the recent famine in India, that the above referred to organization felt safe in starting the work. Once begun, the work grew and prospered. Soon more workers arrived, various phases of activity were undertaken, the missionary interest at home increased, and in 1906 when the present general Board of Missions and Charities was organized it also took over this work. At present this (old) Mennonite Mission in India must be considered one of the most successful Mennonite missions in existence anywhere in the world. After about a decade of work in India the missionary interest in the home churches had increased so that there were those who felt the need of still further expansion and began to advocate the beginning of mission-work also in other foreign countries.

2. *The (old) Mennonite Mission in South America.* The second foreign mission established by the (old) Mennonites was in the Argentine, South America. As early as 1908 there was a group of people in Indiana, especially at Goshen College, interested in South America as a possible mission field.¹ Certain individuals took it upon themselves to gather funds for this purpose and by 1911 some \$20,000 had been collected.² The same year the Mennonite Board of Missions and Charities authorized J. W. Shank, who was one of the young men interested in this field, to make a trip of investigation through the South American countries with the aim of getting better acquainted with possibilities along the line of mission-work there. On this tour of about six months, leading cities in the following countries were visited: Peru, Bolivia, Chile, Argentina, and Uruguay.³ Although Shank's report was favorable, no definite action was taken until 1917

1. Shank, J. W., *Glimpses of South American Life*, p. 16.

2. Erb, A. M., *op. cit.*, p. 179.

3. Shank, J. W., *Letter*, March 14, 1928.



**FIGURE 12. (OLD) MENNONITE MISSION FIELD
IN SOUTH AMERICA**

(Based on: Bd. Miss. & Ch. 1927 Report, So. Am. Sec., p. 52;
Shank, J.W., *Glimpses of So. Am.*, p. 8; Shank, *Letter*, March 14, 1928.)

when the J. W. Shank and T. K. Hershey families were sent to begin work in the Argentine. The first two years were spent in language study and making a thorough survey of possible locations. From Buenos Aires five trips were made covering various interior districts. In 1919 the home Board sent S. C. Yoder and S. H. Musselman on a special inspection tour and with their aid the city of Pehuajo, with a population of about 11,000 and lying about 240 miles west of Buenos Aires, was finally selected as the center of the new work. The size of the entire district is about 240 miles long and 120 miles wide, making an area of about 28,800 square miles.¹

The Mission in South America has grown rapidly. Besides the ordinary methods of evangelism, considerable attention has been given to work with children of kindergarten age. In 1927 a small printery was started, and the missionaries plan for a good industrial school and farm in the future. Referring to the work one of the missionaries writes:

"Our work has been mostly evangelistic. The missionaries have always hoped to see the development of a good school and farm, but these things have not been realized. The \$20,000 was raised for the purpose of buying a farm which was to help support the work. Our Board, however, has thus far not given authority to use it for that purpose. The money is still on hand."²

The problem of "non-conformity" is a very real one. The accepted standard by the missionaries, of course, is that of the home constituency. Concerning "hair bobbing" one of the missionaries writes:

"Here . . . there were a number who had their hair bobbed. But now we are thankful there remains only one with cut hair. Even the younger sisters have let their hair grow. . . . Those who have bobbed hair have not been allowed to take communion."³

1. Shank, J. W., *Letter*, March 14, 1928; Erb, *op. cit.*, p. 179; Shank, *Glimpses of S. A. Life*, pp. 16-19; cf. (old) *Menn. Gen. Conf. Reports*, pp. 197-198, 218 ff.; Hershey, T. K., art., *Menn. Yr. Bk. and Dir.*, 1926, pp. 7-9.

2. Shank, J. W., *Letter*, March 14, 1928.

3. Lauver, F. B., *Menn. Bd. of Miss. and Char. Report*, 1927, So. Am. Sec. p. 30.

In spite of difficulties the Mission has grown rapidly as indicated by the following table.¹

<i>Year</i>	<i>Number of missionaries arriving</i>	<i>Stations opened</i>	<i>Number of baptisms</i>
1917.....	four.....		
1918.....			1
1919.....		1 (Pehuajo)	7
1920.....		1 (T. Lauquen)	6
1921.....	four.....		28
1922.....		2 (S. Rosa, C. Casares).....	46
1923.....	two.....		59
1924.....	two.....	1 (F. Madero).....	29
1925.....	four.....	1 (T. Lomas).....	17
1926.....		2 (Bragado, America).....	40
Total.....	16.....	8	233

The present status of the work is indicated by the following statements:²

General:

Number of missionaries	16
Number of stations	8
Total value of mission property.....	\$60,000
Last annual running expense budget ³	\$ 9,300

Evangelistic Work:

Evangelistic workers (men 5, women 8).....	13
Number of organized congregations	7
Total present membership	211
Number of Sunday Schools	10
Average attendance at Sunday School.....	366
Native contributions for last year.....	\$ 2,000

Educational Work:

Orphanages	1
Children in orphanage	18
Kindergartens	5
Primary schools	1
Total enrollment of pupils.....	218
Number of teachers employed.....	7

1. *Menn. Bd. of Miss. and Char. Report*, 1927, So. Am. Sec., p. 49.

2. These figures, except the one indicated, are obtained from J. W. Shank, *Letter*, March 14, 1928.

3. *Miss. Day Program*, 1927, p. 11. For fuller discussion of So. American work see: *Menn. Bd. Miss. and Char. Report*, 1927, So. Am. Sec., pp. 1-50; Hershey, T. K., art., *Menn. Yr. Bk. and Dir.*, 1926, pp. 7-9.

H. SUMMARY OF THE DEVELOPMENT OF THE MISSIONARY INTEREST IN THE (OLD) MENNONITE GROUP

We have traced the development of the missionary interest in the (old) Mennonite group from the time when there was nothing more than a group of isolated congregations or district conferences, and have seen what part the missionary interest played in the development of the General Conference. We have also noted that a considerable factor in bringing about the formation of conferences was the idea of "non-conformity to the world" and the need of devising means and methods of maintaining that historic position. It was pointed out how the conflict between the narrowing idea of non-conformity and the broadening influence of missions has been constantly, although largely unconsciously, going on ever since the beginning of the missionary interest. The missionary idea was gradually introduced by way of other Mennonite groups in Europe or America, or was a matter of indigenous growth fostered by dominant personalities, some of whom found rather bitter opposition. The interest gradually grew, however, and was greatly stimulated by such activities as publication, relief-work among other Mennonites, aggressive evangelism, the Sunday School movement, the colleges, until gradually various groups in different localities formed committees and boards which began actual work. However, it was not until 1906, seven years after mission-work was begun in India, that the consolidation of various boards under the present name of "Mennonite Board of Missions and Charities" took place and the work was officially recognized by the (old) Mennonite General Conference which had already come into being eight years earlier.

The missionary interest has had a very marked broadening reflex influence on the (old) Mennonite group. It helped to consolidate the group by furnishing a great outside interest which tended to save the Church from further disintegration. The missionary activities brought into being various organizations whose chief aim is to stimulate this interest as well as to support it. This put the whole Church to work at a great cause which helped to

obliterate local differences. Ministers and others often visited the city missions which had a broadening effect on the churches. The visits of various leaders to the foreign field had the same reaction on the congregations at home. In city missions and on the foreign field, new needs and conditions forced the adoption of new methods and ways of work, which gradually found their way back into the constituency of the Church. Missions also served as examples to the Church in the matter of buildings and equipment. Some of the city missions served as training schools for young workers who later became leaders in the Church at home or went as missionaries to the foreign field. As an example of this fact the Chicago Mission may be cited where at least ninety-one workers have served at some time or other over longer or shorter periods of time and from whose number at least thirty-five have become ministers at home and at least ten have gone out as foreign missionaries.¹

Mission-work has gradually become the dominating interest, absorbing activity, and supreme purpose for the existence of the group, and thereby, due to its broadening effect, gradually comes to be a prime agency in saving the group from its own former self-centered and complacent position which was fast making for disintegration and dissolution.

After the missionary interest once gained a foothold it grew very rapidly as the accompanying tables and graphs show. Due to the ideal of the simple life and hard work, Mennonites, when left in peace, usually found themselves in fair circumstances financially, and once they learned to give they gave liberally. In recent years the emphasis on city missions has not kept pace with the growing emphasis on, and interest in, foreign missions. On the foreign field the (old) Mennonite work has probably been equal to, if not above, the average in every way. The following are some of the more important dates in the development of the missionary interest in this group.

1864 Beginning of publication—J. F. Funk.

1874 Relief for Russian Mennonite Immigrants.

1. Weber, *op. cit.*, pp. 88, 105.

- 1881 Evangelistic Revival Movement—J. S. Coffman.
 1882-92 Evangelizing Committee.
 1890 First Sunday School Convention.
 1892-1906 Evangelizing Board of America.
 1893 Chicago Mission begun by Sunday School movement—
 M. S. Steiner.
 1895 Elkhart Institute (later Goshen College).
 1896 Home and Foreign Relief Comm. (India Famine).
 1897 Orphans' Home, West Liberty, Ohio.
 1898 (Old) Mennonite General Conference organized.
 1898-1906 Board of Charitable Homes (Estab. by Gen. Conf.).
 1899 First Old People's Home established.
 1899 India Mission established (Ressler and Page).
 1906 Mennonite Board of Missions and Charities (Consolidation).
 1908 Sanitarium established (later Hospital).
 1910 J. S. Shoemaker and J. S. Hartzler visit India Mission.
 1917 South America Mission established.
 1918 France and Near East Relief.
 1920 Relief for Mennonites in Russia and Immigration.

The present status of the missionary interest and activity of the (old) Mennonite group is indicated by the following statistics for 1927 as given by the Board of Missions and Charities.¹ This does not include the work of the district boards.

Missionary Workers:	Total
In India	32
In South America	16
In city missions	21
In charitable institutions	56
	125
Church Membership in Missions:	
In India	1188
In South America	211
In city missions.....	538
	1937
Value of Mission Property and Resources:	
In India	\$133,800
In South America	60,000
In city missions	108,300
Charitable institutions	210,100
Mission farm	60,000
Administration Building	30,000

1. (Old) *Menn. Gen. Conf. Report*, 1927, pp. 5-6.

Annuity funds invested	\$ 93,225	
Endowment funds invested	153,932	
Other funds invested	125,736	
Cash Bal. April 1, 1927.....	14,537.94	\$989,630.94

Disbursements for year ending Mar. 31, 1927:

To India Mission	\$80,756.53	
To So. America Mission	52,869.49	
To city missions	12,581.65	
To charitable institutions	69,785.90	
To General and other funds.....	38,482.81	\$254,476.38

Contributions for year ending Mar. 31, 1927:

Cash contributions	\$257,416.61	
Property contributions	4,500.00	\$261,916.61

The total membership of the (old) Mennonite Church as reported for the same year¹ was 44,945 which means that the average contribution for missions and charity for that year was \$5.82 per member.²

1. *Menn. Yr. Bk. and Dir.*, 1927, p. 77.

2. *Menn. Bd. of Miss. and Char. Report*, 1927, pp. 154 ff. If the contributions to district and other boards, amounting to \$151,486.65, for that year be added, the average per member is about \$9.00, which however includes gifts for colleges and other purposes.

TABLE 15

(OLD) MENNONITE FOREIGN MISSIONARIES¹

No.	Name	Field	Entered	Resigned	Died
1	J. A. Ressler.....	India	1899	1908	.....
2	W. B. Page, M.D.....	India	1899	1900	.....
3	Alice T. Page.....	India	1899	1900	.....
4	Jacob Burkhard	India	1900	.....	1906
5	Mary Burkhard	India	1900	1914	.....
6	M. C. Lapp.....	India	1901	.....	1923
7	Sarah Lapp	India	1901	.....	.....
8	I. R. Detweiler.....	India	1902	1904	.....
9	Bertha Detweiler	India	1902	1904	.....
10	Lina Ressler	India	1903	1908	.....
11	Lydia Schertz	India	1905	1918	.....
12	Anna Stalter	India	1905	.....	.....
13	J. N. Kaufman.....	India	1905	.....	.....
14	G. J. Lapp.....	India	1905	.....	.....
15	Esther Lapp	India	1905	.....	1917
16	M. C. Lehman.....	India	1906	.....	.....
17	Lydia Lehman	India	1906	.....	.....
18	P. A. Friesen.....	India	1907	.....	.....
19	Helena Friesen	India	1907	.....	1921
20	Eva Harder Brunk.....	India	1908	.....	.....
21	Elsie Drange Kaufman.....	India	1908	.....	.....
22	C. D. Esch, M.D.....	India	1910	.....	1931
23	Mina Esch	India	1910	.....	.....
24	A. C. Brunk.....	India	1912	.....	.....
25	Fannie Hershey Lapp.....	India	1913	.....	.....
26	C. L. Shank.....	India	1915	1919	.....
27	Crissie Shank	India	1915	1919	.....
28	Florence Coopriden Friesen, M.D.....	India	1916	.....	.....
29	J. W. Shank.....	So. Am.	1917	.....	.....
30	Emma Shank	So. Am.	1917	.....	.....
31	T. K. Hershey.....	So. Am.	1917	.....	.....
32	Mae Hershey	So. Am.	1917	.....	.....
33	R. R. Smucker.....	India	1920	.....	.....
34	Alma Smucker	India	1920	.....	.....

1. Based on *Bldg. on Rock*, p. 191; *Menn. Bd. Miss. and Char. Report*, 1927, India Sec., p. 66, So. Am. Sec., p. 49; (old) *Menn. Gen. Conf. Report*, 1929, p. 14.

(OLD) MENNONITE FOREIGN MISSIONARIES
(Concluded)

<i>No.</i>	<i>Name</i>	<i>Field</i>	<i>Entered</i>	<i>Resigned</i>	<i>Died</i>
35	Mary Good	India	1920	.....	.....
36	Mary Wenger	India	1921	.....	.....
37	E. E. Miller	India	1921	.....	.....
38	Ruth Miller	India	1921	.....	.....
39	J. H. Warye	India	1921	1923	.....
40	Nellie Warye	India	1921	1923	.....
41	D. Parke Lantz	So. Am.	1921	.....	.....
42	Lillie Lantz	So. Am.	1921	.....	.....
43	W. G. Lauver.....	So. Am.	1921	.....	.....
44	Florence Lauver	So. Am.	1921	.....	.....
45	Selena Gamber	So. Am.	1923	.....	.....
46	Vera Hallman	So. Am.	1923	.....	.....
47	G. D. Troyer, M.D.....	India	1923	.....	.....
48	Kathryn Troyer	India	1923	.....	.....
49	Amos Swartzentruber	So. Am.	1924	.....	.....
50	Edna Swartzentruber	So. Am.	1924	.....	.....
51	J. L. Rutt.....	So. Am.	1925	.....	.....
52	Mary Rutt	So. Am.	1925	.....	.....
53	Nelson Litwiller	So. Am.	1925	.....	.....
54	Ada Litwiller	So. Am.	1925	.....	.....
55	Joseph Graber	India	1925	.....	.....
56	Minnie Graber	India	1925	.....	.....
57	Ada Hartzler	India	1925	.....	.....
58	Minnie Kanagy	India	1925	.....	.....
59	Lloy Kniss	India	1926	.....	.....
60	Elizabeth Kniss	India	1926	.....	.....
61	George Beare	India	1926	.....	.....
62	Ida Beare	India	1926	.....	.....
63	Milton Vogt	India	1927	.....	.....
64	Mrs. Milton Vogt	India	1927	.....	.....
65	Jay Hostettler	India	1928	.....	.....
66	Mrs. Jay Hostettler	India	1928	.....	.....
67	Elvin Snyder	So. Am.	1928	.....	.....
68	Mrs. Elvin Snyder	So. Am.	1928	.....	.....

TABLE 16
(OLD) MENNONITE MISSION STATISTICS¹

I. MISSION WORKERS				II. MEMBERS IN MISSIONS		
<i>Year</i>	<i>Home</i>	<i>Foreign</i>	<i>Total</i>	<i>City</i>	<i>Foreign</i>	<i>Total</i>
1911	?	?	?	?	?	?
1913	39	17	56	352	?	352
1915	52	20	72	452	500	952
1917	62	23	85	496	583	1079
1919	70	23	93	388	626	1014
1921	72	27	99	358	878	1236
1923	75	32	107	469	1175	1644
1925	63	42	105	393	1371	1764
1927	77	48	125	538	1398	1936
1929	82	52	134	550	1514	2064

III. MISSION BOARD RECEIPTS AND RESOURCES					
<i>Year</i>	<i>Real Estate</i>	<i>Annuity Funds</i>	<i>Endowment Funds</i>	<i>Gifts in Two years²</i>	<i>Total Board Resources</i>
1909	?	?	?	?	\$ 185,792
1911	?	?	?	?	?
1913	?	?	?	\$195,392	248,946
1915	\$278,300	\$ 40,800	?	?	336,871
1917	282,800	38,350	?	?	415,150
1919	293,250	60,550	\$ 57,000	305,418	477,555
1921	473,925	62,625	75,800	486,652	701,767
1923	565,775	71,325	87,835	381,454	778,710
1925	516,300	75,275	125,700	556,504	788,270
1927	602,200	93,225	153,932	790,206	989,630
1929	?	\$122,670	\$172,650	\$872,191	\$1,129,074

IV. MISSION BOARD EXPENDITURES					
<i>Year</i>	<i>Charitable Institutions</i>	<i>City Missions</i>	<i>India</i>	<i>South America</i>	<i>Total 2 yr. Expenses</i>
1913	?	?	?	?	?
1915	?	?	?	?	\$ 244,525
1917	?	?	?	?	199,319
1919	?	\$ 34,000?	?	?	226,323
1921	\$106,679	39,249	\$123,278	\$ 12,007	347,182
1923	74,401	30,122	115,717	43,073	302,750
1925	98,768	27,191	124,953	33,507	329,370
1927	123,798	23,310	150,495	75,479	451,336
1929	312,967	35,293	169,903	67,779	750,331

1. Based on Conference and Board Reports.

2. These include the gifts of the district conference boards also.

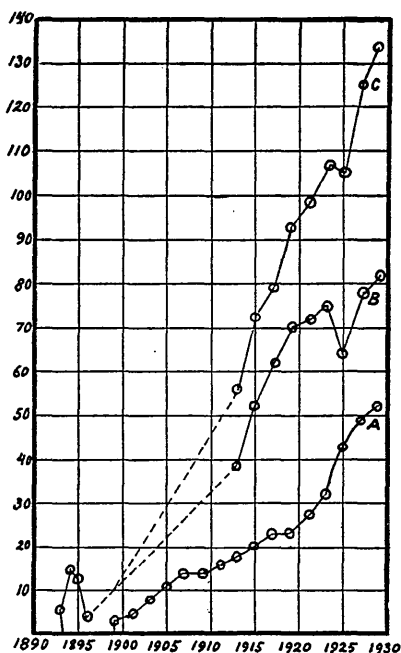


FIGURE 13. (OLD)MENNONITE HOME AND FOREIGN MISSION WORKERS

- A.- Foreign missionaries
- B.- Home mission and charitable institution workers
- C.- Home and Foreign missionaries and charitable institution workers
- Exact figures unavailable.

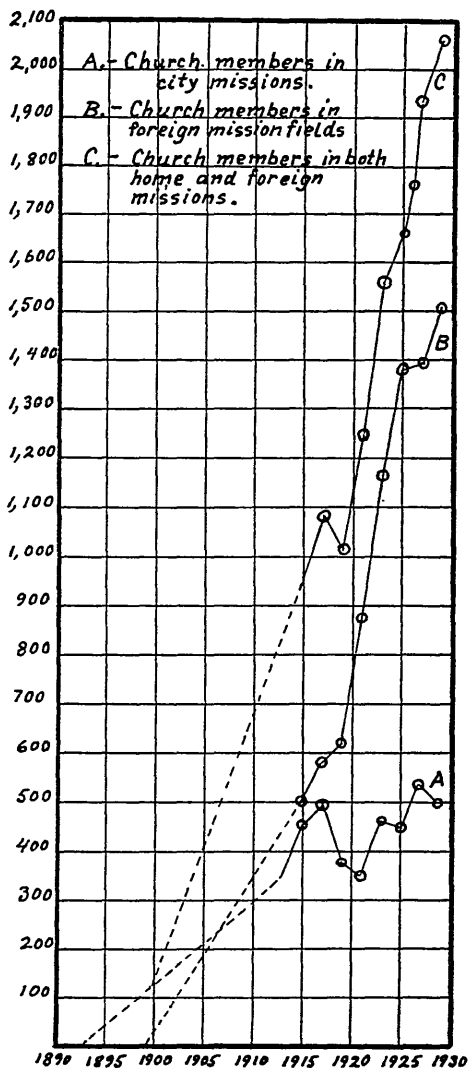


FIGURE 14. CHURCH MEMBERS IN (OLD) MENNONITE MISSIONS

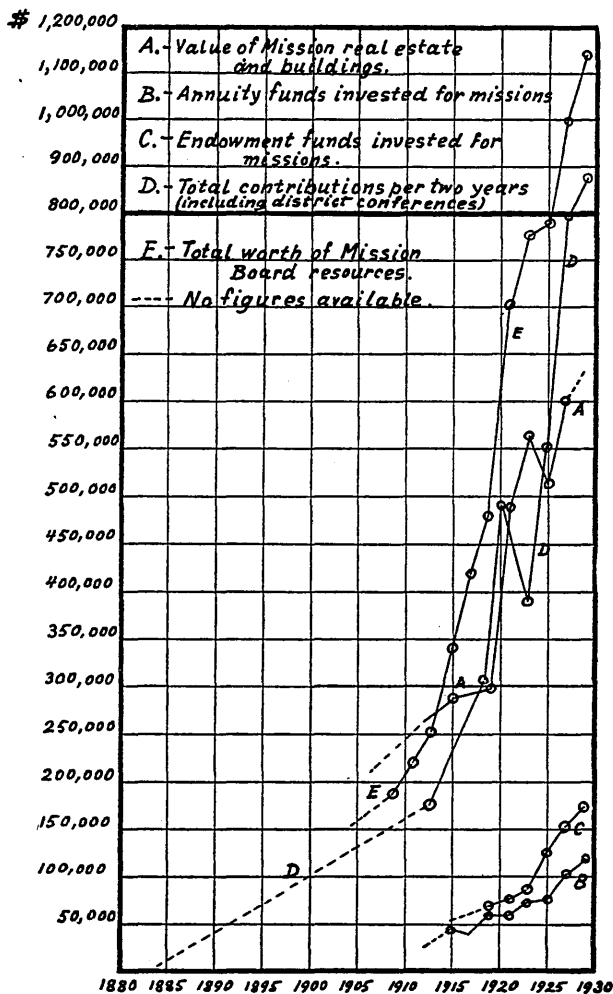


FIGURE 15. (OLD) MENNONITE MISSION BOARD FINANCES
(Receipts and Resources)

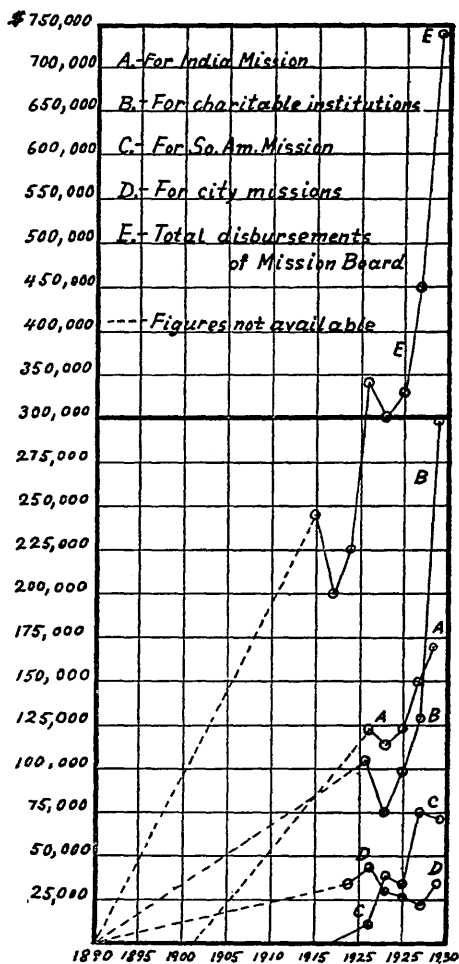


FIGURE 16. (OLD) MENNONITE MISSION BOARD DISBURSEMENTS
 (Showing relative distribution in totals of 2 year periods)

CHAPTER VI

THE MISSIONARY INTEREST IN SMALLER MENNONITE BODIES

The development of the missionary interest in the General Conference of the Mennonite Church of North America and the (old) Mennonite Church has been discussed at considerable length in preceding chapters. Although these two are the largest Mennonite bodies, there are also a number of smaller groups in some of which the missionary interest has developed to considerable strength, while others have, as yet, been affected by it only to a very slight degree if at all. Space does not permit to deal at length with any of these groups. Furthermore, the development, where it has taken place, was similar to that in the larger bodies already discussed—in most cases it was a problem of overcoming the old exclusive “non-conformity to the world” attitude sufficiently to make room for the missionary interest. In order to get a clear conception of the development of the missionary interest among Mennonites of North America as a whole these smaller groups should, however, not be entirely overlooked. The two groups already discussed, together comprise a membership of approximately 73,000, which is only about one-half of the total Mennonite church membership in North America. This chapter will therefore be devoted to a brief discussion of the missionary interest in the smaller Mennonite bodies.

A. THE MISSIONARY INTEREST IN THE MENNONITE BRETHREN CHURCH OF NORTH AMERICA

1. *Statement of Origin.* The Mennonite Brethren Church of North America is one of the few branches of the denomination for whose origin we must go back to Russia. By the middle of

the nineteenth century Mennonites in certain parts of Russia, although materially prosperous, found themselves in a state of religious decline.¹ Out of the awakening that followed there developed the group known as "Mennoniten Brueder-Gemeinde" or, Mennonite Brethren Church, which was organized in January, 1860.² The whole movement caused considerable stir and was accompanied by much friction. Some of the new group, under revivalistic influences, went to extremes while some of the old body (Alt-kirchlichen) dealt with them in unchristian ways and even played the role of the persecutor.³

By the time of the migration to America, in 1874, matters were more settled again and the new group had become recognized. Of the new, as well as of the old group, only a minority left Russia at that time, about two hundred families of the immigrants belonging to the Mennonite Brethren,⁴ who, along with the other newcomers, settled in the western states. In 1878 the Mennonite Brethren held their first conference in America.⁵

2. *Early Missionary Influences.* The new movement in Russia contained the missionary element from its very beginning, in fact this was one of the causes that brought on the awakening.

a) *Moravian Influence.* In 1835 a group of about forty Mennonite families under the leadership of Rev. William Lange migrated from Prussia to the Molotschna colony in South Russia and settled in the village of Gnadenfeld. This congregation had been in close touch with the Moravian Brethren in Prussia and had already taken on enough missionary interest to conduct annual mission festivals. A group in this congregation later became the nucleus of the Mennonite Brethren Church.⁶

1. Wedel, C. H., *Abriss d. Geschichte der Menn.*, III, p. 168.

2. Friesen, P. M., *op. cit.*, pp. 186-189; Harms, J. F., *Gesch. d. Menn. Bruedergemeinde*, p. 53; Regier, Peter, *Gesch. d. Menn. Bruedergemeinde*, pp. 11-13.

3. Friesen, *op. cit.*, pp. 189-192; Regier, *op. cit.*, pp. 15-20; Harms, *op. cit.*, pp. 11-36.

4. Lohrenz, J. H. *Hist. of Menn. Brethren Church*, MS., p. 48.

5. *Ibid.*, p. 57.

6. Regier, *op. cit.*, pp. 5, 6; Lohrenz, *op. cit.*, pp. 17, 18; Harms, *op. cit.*, pp. 3-6, 280-282.

b) *The Influence of Edward Wuest.* Probably the most outstanding factor back of the awakening in Russia and the formation of the Mennonite Brethren Church was Edward Wuest, minister of the Separatist Evangelical Brethren, a Lutheran group of the pietistic type, who were neighbors to the Molotschna Mennonite colony. Wuest was trained in the University of Tuebingen, Germany, was a forceful speaker, a strong leader, and had a passion for missions. Not only did his followers in Mennonite circles often attend mission festivals in his church, but he also visited the Mennonite villages where he formed Bible study groups, prayer circles, and other meetings of a devotional nature at which missionary literature was read and discussed.¹

c) *Early Baptist Influences.* The German Baptists had a very great influence on the Mennonite Brethren group from the very beginning, both in Russia and America. It was the emphasis on revivalistic methods, cataclysmic conversion, and later immersion as the only correct form of baptism, that helped either to bring about or maintain separation of this group from the other Mennonites.² The services of Baptist teachers and preachers were welcomed, Baptist literature was extensively read, and in a few instances whole Mennonite Brethren congregations went over to the Baptist denomination.³ Regarding missions the Baptists exerted a very direct influence on this group. At the conference of 1884, held in Kansas, a letter from Rev. N. J. Thompson, a Baptist missionary to India, was read in which the invitation to support a native preacher was extended. The group decided to accept the offer and, in the following year, agreed to support two native preachers in Thompson's field. In 1887 it was decided to support a native preacher in the Baptist Mission in Kamerun,

1. Friesen, *op. cit.*, pp. 168-186; Harms, *op. cit.*, pp. 4, 5; Lohrenz, *op. cit.*, p. 29.

2. Because of this emphasis intermarriage with Baptists is allowed but not with other Mennonites who do not immerse. *M. B. Conf. Report*, 1908, p. 398. There is some evidence that the attitude of the M. B. group on the use of tobacco and the principle of non-resistance kept them from merging with the Baptists. Harms, *op. cit.*, pp. 38-51; Lohrenz, *op. cit.*, pp. 35, 36.

3. Harms, *op. cit.*, pp. 19-23, 37, 38, 40, 55, 59, 69; Lohrenz, *op. cit.*, pp. 36, 54, 59.

Africa, besides keeping up their support in India. Letters and reports from both of these Baptist missions often appeared in the Conference paper, *Zionsbote*, and the contributions increased up to 1899 when independent Mennonite Brethren mission-work was begun in India.¹

In the early nineties Edward Scheve from Berlin, Germany, who was representing the Kamerun Africa Baptist Mission, traveled among the Mennonite Brethren congregations and increased the interest in the work, receiving considerable financial help for the same. The visit of missionary Suevern, a little later, had a similar effect.²

It was quite natural that the young men of the Mennonite Brethren, interested in higher education, should be attracted to Baptist institutions. Two such were H. E. Enns and P. H. Wedel, who attended the Baptist Seminary at Rochester, New York, and became interested in foreign missions. At first there was some hope that through them the Church would open mission-work of its own. The disappointment was therefore very great when in 1894 both of these young men went to Kamerun, Africa, under the Baptist Board. Enns soon died on the field while Wedel left, sick, and died on the way home. The life story of these two young men, who were known throughout the Church, made an unforgettable impression and greatly increased missionary interest and efforts.³

3. *The Conference Organizes as a Mission Society.* In 1900 a mission society was organized within the Conference and incorporated under the laws of Kansas as "The Mennonite Brethren Mission Union." A reorganization was effected in 1906 and the Conference was chartered under the laws of Kansas as "The Conference of the Mennonite Brethren Church of North America." The mission society now discontinued to function as an organi-

1. Lohrenz, *op. cit.*, p. 72; Harms, *op. cit.*, p. 282; Hiebert, *Missions-Album*, pp. 9, 10.

2. Regier, *op. cit.*, pp. 5, 6; Lohrenz, *op. cit.*, pp. 17, 18; Harms, *op. cit.*, pp. 3-6, 280-282.

3. Lohrenz, *op. cit.*, pp. 74, 75; Harms, *op. cit.*, pp. 126, 127, 283; Hiebert, *op. cit.*, p. 11.

zation and all the mission interests were taken over by the Conference.¹ The purpose of the Conference organization, according to the constitution, is:

"To bring the gospel of Jesus Christ to all men at home and abroad; to take pastoral care of the believers; to establish charity institutions, schools and publish religious literature; to station missionaries, evangelists, deaconesses, and ministers; and to raise the necessary money for the maintenance of the work undertaken by the Conference."²

Provision for proper boards and committees were made, and, as arrangements could be made, independent mission-work along different lines was gradually undertaken.

4. *Home Missions.* The Conference has been active along different lines of home missionary endeavor.

a) *Evangelism.* As is usually the case with groups that emphasize a cataclysmic conversion as the only valid one, the Mennonite Brethren have always been rather ardent in propagating their faith. In Russia some of the leaders had become so zealous as to allow themselves to be carried beyond the Mennonite agreement with the Russian Government on this point and therefore were arrested and imprisoned for their propaganda among the Russians.³ Upon reaching America this zeal was permitted free expression. The first conference in America, in 1878, already made arrangements for evangelistic work which has remained an important form of mission-work ever since. Some of the most noted evangelists among them have been the following: Abraham Schellenberg who served as chairman of the Conference and of the mission committee for many years, John J. Regier, David Dyck, Cornelius Wedel, Heinrich Voth, John Harms, Abraham Cornelsen, Franz Ediger, and Jacob Ehrlich.⁴

b) *Publication and Education.* Out of these evangelistic efforts also grew the first steps towards publication. In 1883 arrangements were made to have the reports of the evangelists gath-

1. Lohrenz, H. W., *Letter*, Apr. 13, 1929.

2. Quoted by Lohrenz, *op. cit.*, pp. 79-80.

3. Harms, *op. cit.*, p. 39; Lohrenz, *op. cit.*, pp. 33-35.

4. Lohrenz, *op. cit.*, pp. 66-67, 84, 114.

ered and published. In 1884 a committee was elected to arrange for the publication of a Church paper which should contain similar reports. By 1885 the *Zionsbote* appeared four times a year and since 1889 is the official weekly Church paper.¹

As early as 1885 a group of men financially aided P. H. Wedel, while at the seminary, in the hope that he would later serve as head teacher in a school to be established for his own people.² This hope was never realized as Wedel went to Africa. For several years, beginning with 1898, the educational interests of the group were served by a "German Department" in McPherson College, a Dunkard institution at McPherson, Kansas, which the Conference helped to support. In 1908, however, they founded Tabor College, Hillsboro, Kansas, in order "to prepare ministers, evangelists, and missionaries for the Church. . . ."³ This school, as also the *Zionsbote*, has not only been influenced by the missionary interest but has in turn influenced the missionary interest as well.

c) *City Mission-Work*. During the early years of this century, articles occasionally appeared in the *Zionsbote* pertaining to the work of a city mission in Superior, Wisconsin, whose leader was Rev. H. E. Ramseyer, not a member of the Mennonite Brethren Church but who had many friends in it. Later Mr. and Mrs. B. F. Wiens, members of the Church, decided to enter this work with Rev. Ramseyer. In 1907 the Conference appointed a committee to arrange for a city mission of their own, which called the Wiens family to become the first city workers of the Conference. For a time work was done at Hurley and Gile, Wisconsin, which in 1910 was abandoned in favor of Minneapolis, Minnesota, where it is located today.⁴

d) *Work with Russian Doukhobors and "Klein Russen."* During the last years of the nineteenth and the first years of the twentieth centuries, with the aid of Count Tolstoi and the Quakers,

1. Lohrenz, *op. cit.*, pp. 68, 69.

2. Harms, *op. cit.*, p. 330.

3. Lohrenz, *op. cit.*, pp. 108, 110; Smith, *Menn. in Am.*, p. 266.

4. Lohrenz, *op. cit.*, pp. 103-104; Harms, *op. cit.*, pp. 255-256.

more than 15,000 Doukhobors and "Klein Russen" emigrated from Russia to America, chiefly because of intolerant treatment received on account of their pacifist position. Many of the Doukhobors settled at Yorktown, Saskatchewan, Canada, and the "Klein Russen" at Kief, North Dakota. Those in Saskatchewan found Mennonite Brethren as their neighbors who soon began to take an interest in their religious welfare, which had formerly also been the case in Russia, as there too they were neighbors. At first certain individuals were interested in this work, especially one Herman Fast, and in 1908 the Conference appointed him and J. F. Harms as workers among the Russians in North Dakota and Canada. In spite of much difficulty, which was chiefly caused by the fact that Quakers, Baptists, Russelites, Adventists, Communists, and others also worked among them, sufficient members were won by the Mennonite Brethren to organize a small number of congregations with native leadership.

Because of language differences and other difficulties these Russian congregations, upon the suggestion of the mother Church, formed an independent conference in 1919. The 1924 session of this conference, which was held at Blain Lake, Saskatchewan, was attended by two delegates from North Dakota, five from Eagle Creek and seven from Petrofka, Canada, and one from Chicago. In the same year the congregations at Kief and Sheepranch, North Dakota, had a membership of thirty-four and sixteen respectively, while the congregation at Petrofka, Saskatchewan, had a membership of seventy. For some years the Mennonite Brethren published a Russian paper known as the "Golos" for the special benefit of these Russian converts, which has, however, lately been discontinued. Since these Russian converts have formed their own conference they also govern and largely support themselves but are still interested in the Mennonite Brethren Church and make financial contributions to the foreign mission work of the same.¹

e) *Other Activities.* The Mennonite Brethren, along with other Mennonites have for some time been actively interested in a

1. Harms, *op. cit.*, pp. 241-254; 276-277; Lohrenz, H. W., *Letter*, April 13, 1929.

hospital and old people's home at Hillsboro, Kansas. They have also actively cooperated with other Mennonites in relief-work since the World War.

5. *Foreign Missions.* Reference has already been made to the early interest of the Mennonite Brethren in the foreign work of the Baptists. Their aim from the beginning, however, was to establish independent work as soon as possible.

a) *Work Among the American Indians* (1894). After discussing the possibility of independent mission-work at the 1887 Conference session, it was decided to financially assist John Berg in his preparation at Rochester Seminary. In 1889 a committee of three was created to investigate the possibilities of starting work among the American Indians. This committee, composed of John Berg, C. Wedel, and J. F. Harms, visited two Indian tribes in New Mexico and Arizona, and reported at the 1891 session. That the Indian work of the General Conference Mennonites was influential in these considerations of the Mennonite Brethren is evident from the fact that one of the missionaries to the Indians, Rev. H. R. Voth, was invited to discuss the problem with them at their 1892 meeting. Since the prospective missionary, John Berg, was physically not well, although he had already completed his preparation, the mission to the Indians was not begun until a second worker was found in H. Kohfeld, when, in 1894, upon another visit to the field on the part of the committee and at the suggestion of a Baptist missionary, work was started with the Comanche tribe in what is now Oklahoma. In 1909 a congregation with twelve members was organized which by 1919 had increased to fifty, some of them however being Mexicans who live in the neighborhood of the mission station at Indianahoma.¹ This work has never grown to large proportions but is still being carried on.

b) *Work in India* (1899). In 1890 Rev. Abraham Friesen, a minister of the Mennonite Brethren still in Russia, who had

1. Harms, *op. cit.*, pp. 285-289; Hiebert, *op. cit.*, pp. 9, 11; Lohrenz, *op. cit.*, pp. 73, 90, 98.

studied in a Baptist Seminary in Hamburg, Germany, went to India under the Baptist Missionary Union, Boston, although his salary was to be paid by his people in Russia.¹ Friesen located in Nalgonda, Hyderabad. The Mennonite Brethren in America at once decided to make financial contributions to his work.²

As early as 1885 more money had been received by the mission committee of the Mennonite Brethren than was used to help in the work of various missions which they supported in India and Africa. This surplus was to be used for the establishment of a work of their own in a foreign land as soon as possible.³ Some of the group, however, were hoping that a permanent union with the Baptists would be entered into, at least as far as mission-work was concerned. The difference on this point had caused considerable friction when, at the 1896 conference, a letter from missionary Friesen in India was read in which he strongly urged the undertaking of independent work there, offering his assistance in the matter.⁴ This proposal appealed to the majority and the mission committee was instructed to work towards that end. When a little later missionary Friesen visited the American churches, interest in this direction was further stimulated. At the 1898 session of the Conference the mission committee reported that a work of their own could be undertaken in Hyderabad, in a district adjacent to that of Rev. Friesen's, and that Rev. and Mrs. N. N. Hiebert of Mountain Lake, Minnesota, were ready to go out as their first foreign missionaries. In 1899 the Hieberts and Miss Elizabeth Neufeld sailed for India, traveling with Rev. Friesen by way of Russia. A field just south of Hyderabad city was selected for the new work.⁵

Although Rev. and Mrs. Hiebert had to leave the field after one and one-half years because of ill health, new workers soon arrived and the mission steadily grew. At present this work in the Deccan district, Hyderabad, India, comprises five main sta-

1. Harms, *op. cit.*, pp. 44-45; Lohrenz, *op. cit.*, p. 42.

2. Lohrenz, *op. cit.*, p. 73.

3. Harms, *op. cit.*, p. 282.

4. *Ibid.*, p. 283.

5. *Ibid.*, pp. 292-294; Lohrenz, *op. cit.*, pp. 90, 91.

tions—Hughestown, Nagar Kornool, Deverakonda, Wanaparty, and Shamshabad—with boarding schools at four stations and a hospital at one. Six missionary families and four single ladies were in the work in 1921, while the total number of Christians had grown to about five thousand by 1927.¹

c) *Work in China* (1919). Another one of the Mennonite Brethren young men who attended the Baptist Seminary at Rochester, New York, was F. J. Wiens.² In 1908 Wiens was traveling among the churches holding revival meetings.³ During his school days he had become interested in China as a mission field and now urged that the Conference take up work there. The matter was discussed at the 1909 Conference session but as the project did not materialize, Wiens, in 1910, with his family, left to start work in China independent of the Conference.⁴

Traveling over Russia and visiting the Mennonite Brethren there, China was not reached until 1911. Although Wiens was personally acquainted with workers then in the China Mennonite Mission at Tsao Hsien, Shantung,⁵ one of whom was his school mate at Rochester, he chose to begin work in South China under Baptist guidance. At Kityang, near Swatow, a Baptist missionary, Speicher, was working, who on his furlough had met Wiens in Rochester. In the selection of a field and beginning the work during the troublesome time of the Revolution the Baptist missionaries Speicher, Worley, and Campbell, rendered great assistance to Wiens.⁶ Work was begun among the Hakkas in the southeastern section of Fukien Province with Shanghang as the first station.

Wiens from the field, and his friends in America, kept urging the Conference to take over the work. This was discussed at the

1. Lohrenz, *op. cit.*, p. 100; *M. B. Yr. Bk. and Conf. Report*, 1921, p. 85; *M. B. Yr. Bk. and Conf. Report*, 1927, p. 26.

2. *M. B. Conf. Reports*, 1907, p. 378.

3. *Ibid.*, 1908, p. 392.

4. *Ibid.*, 1909, pp. 411-412; Harms, *op. cit.*, pp. 295, 296; Wiens, F. J., *Pionierarbeit in Sued-China*, p. 24.

5. H. J. Brown and Wiens had been in Rochester together and knew each other well although Wiens very likely also knew others in that Mission.

6. Wiens, *op. cit.*, pp. 65-67, 77-79, 87.

1912 meeting and again in 1915, when some financial help was granted, but the work was not officially taken over until 1919.¹ Since then a number of new workers have been sent out, the field has been enlarged, and the work has grown. In 1921 there were three missionary families and four single ladies on the field. The number of Christians was 506 and there were 520 pupils enrolled in the mission's schools.²

6. *Concluding Statement.* In the development of the missionary interest among the Mennonite Brethren group the Baptists have been an important factor from the beginning. The General Conference Mennonites and the Mennonite Brethren have mutually influenced each other along missionary lines. Many members of the two groups live in the same communities, and others are blood relatives. Nevertheless there has not always been the best of feeling between the two groups. This has been due largely to a difference of emphasis as to the importance of the form of baptism, and disagreement as to the relative value of the methods of revivals and sudden conversions as over against Christian nurture and training.

The Mennonite Brethren have had a missionary interest from their beginning, and before they had work of their own supported Baptist missions. As the Conference grew in numbers, the work of their own developed along various lines in the home field, among the Indians, in India and in China, and numbers of their people have gone out under other boards to other fields. At present they are giving some financial aid to the work of A. A. Janzen in Africa and to the China Mennonite Mission in Shantung, although so far they have refused officially to take over either of them.³ The number of their workers and contributions have steadily increased as is shown by the following tables and graphs. The missionary interest has been stimulated through the years by an emphasis on evangelism, support of native worker or pupil by individuals or groups, women's missionary and sewing

1. *M. B. Conf. Reports*, 1912, pp. 445-6; 1915, p. 459; 1919, p. 479; Harms, *op. cit.*, p. 296.

2. *M. B. Conf. Reports*, 1921, pp. 18, 72, 86.

3. *Ibid.*, 1924, pp. 35-36; *ibid.*, 1927, pp. 19, 33, 35.

societies, publication of missionary reports and articles, visits by missionaries on furlough, annual mission festivals conducted by the congregations, and other means of like nature.¹ Missions have become a dominating interest in the Mennonite Brethren Church of North America.

TABLE 17

MISSIONARIES OF THE MENNONITE BRETHREN
CHURCH OF NORTH AMERICA WHO HAVE SERVED
IN CITY MISSIONS, AMONG THE AMERICAN
INDIANS, AND IN THE MISSIONS IN
INDIA AND CHINA²

<i>No.</i>	<i>Name</i>	<i>Field</i>	<i>Entered</i>	<i>Resigned</i>	<i>Died</i>
1.	Henry Kohfeld.....	Okla.	1894	1907	.....
2.	Mrs. Henry Kohfeld.....	Okla.	1894	1907	.....
3.	Mary Regier.....	Okla.	1898	1902	.....
4.	N. N. Hiebert.....	India	1899	1901	.....
5.	Mrs. N. N. Hiebert.....	India	1899	1901	.....
6.	Elizabeth Neufeld.....	India	1899	1905	.....
7.	Anna Suderman	India	1899	?	.....
8.	A. J. Becker.....	Okla.	1901	.....	.....
9.	Mrs. A. J. Becker.....	Okla.	1901	.....	.....
10.	J. H. Pankratz.....	India	1902	.....	.....
11.	Mrs. J. H. Pankratz.....	India	1902	.....	.....
12.	Katharina Penner.....	Okla.	1902	?	.....
13.	D. F. Bergthold.....	India	1904	.....	.....
14.	Mrs. D. F. Bergthold.....	India	1904	.....	1906
15.	K. L. Schellenberg.....	India	1906	.....	.....
16.	J. H. Voth.....	India	1908	.....	.....
17.	Mrs. J. H. Voth.....	India	1908	.....	.....
18.	Katharina Klassen.....	City	1908	?	.....
19.	Katharina Lohrenz.....	India	1908	.....	1913
20.	A. A. Schmidt.....	City	1909	.....	.....
21.	Mrs. A. A. Schmidt.....	City	1909	.....	.....
22.	F. A. Janzen.....	India	1910	.....	.....

1. Lohrenz, *op. cit.*, p. 102.

2. The list may not be complete. Information was hard to get and had to be gathered from various sources.

MISSIONARIES OF THE MENNONITE BRETHREN
CHURCH OF NORTH AMERICA WHO HAVE SERVED
IN CITY MISSIONS, AMONG THE AMERICAN
INDIANS, AND IN THE MISSIONS IN
INDIA AND CHINA

(Concluded)

<i>No.</i>	<i>Name</i>	<i>Field</i>	<i>Entered</i>	<i>Resigned</i>	<i>Died</i>
23.	Mrs. F. A. Janzen.....	India	1910	.....	.....
24.	F. J. Wiens.....	China	1910	.....	.....
25.	Mrs. F. J. Wiens.....	China	1910	.....	.....
26.	Marie Wall.....	India	1915	.....	.....
27.	Anna Hanneman.....	India	1915	.....	.....
28.	Anna M. Hiebert.....	City	1915	.....	.....
29.	Marie Heinrichs.....	Okla.	1917	?	.....
30.	Anna Thiessen.....	City	1917	?	.....
31.	J. S. Dyck.....	China	1919	.....	.....
32.	Mrs. J. S. Dyck.....	China	1919	.....	.....
33.	Tina Kornelsen.....	China	1919	.....	.....
34.	Lena Heppner.....	China	1919	.....	.....
35.	Sophia Richert.....	China	1920?	.....	.....
36.	Marie Richert.....	China	1920?	?	.....
37.	Adelgunda Prieb.....	China	?	.....	.....
38.	B. F. Wiens.....	China	1920?	.....	1922
39.	Mrs. B. F. Wiens.....	China	1920?	.....	.....
40.	J. H. Lohrenz.....	India	1920?	.....	.....
41.	Mrs. J. H. Lohrenz.....	India	1920?	.....	.....
42.	P. V. Balzer.....	India	1921	.....	.....
43.	Mrs. P. V. Balzer.....	India	1921	.....	.....
44.	Paulina Foote.....	China	1921	.....	.....
45.	Katharina Pauls.....	City	?	.....	.....
46.	Lena Warkentin.....	India	?	.....	.....
47.	J. A. Wiebe.....	India	?	.....	.....
48.	Mrs. J. A. Wiebe.....	India	?	.....	.....

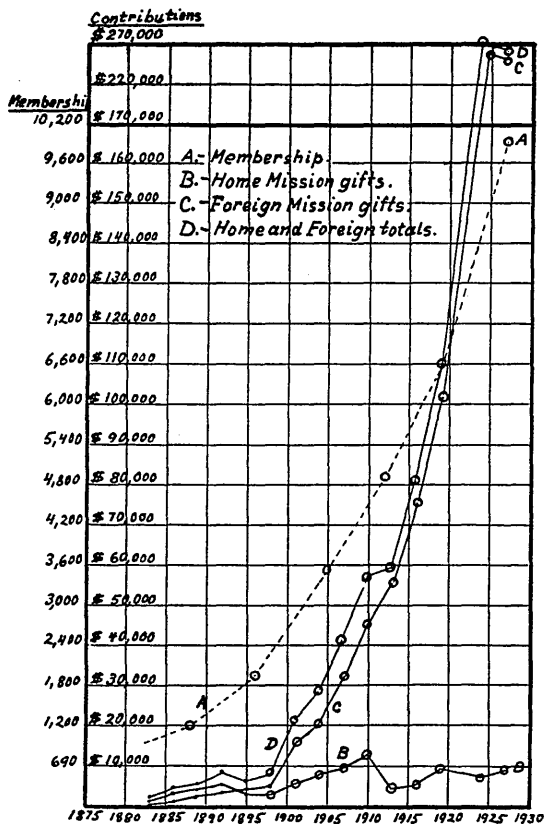
TABLE 18

MENNONITE BRETHREN CHURCH OF NORTH AMERICA
MEMBERSHIP GROWTH AND INCREASE IN
CONTRIBUTIONS FOR MISSIONS¹

<i>Year</i>	<i>Home Missions</i>	<i>Foreign² Missions</i>	<i>Total</i>	<i>Year</i>	<i>Members</i>
1883	\$ 1,258	\$ 40	\$ 1,298		
1886	3,393	1,057	4,451	1888	1,266
1889	3,042	2,822	5,865		
1892	4,362	3,780	8,142		
1895	2,465	4,048	6,513	1896	1,935
1898	3,244	4,991	8,236		
1901	5,704	15,562	21,266		
1904	7,989	20,584	28,573	1905	3,550
1907	9,617	32,027	41,644		
1910	12,341	45,000	57,342		
1913	4,053	55,132	59,186	1912	5,150
1916	5,467	75,031	80,499		
1919	9,275	101,010	110,285	1919	6,700
1921	?	?	?		
1924	6,743	266,788	273,532		
1927	8,541	258,931	267,472	1927	10,000?

1. Based on Lohrenz, *op. cit.*, pp. 127-128; *Conference Reports* for 1924 and 1927. The financial contributions are figured on a total of three-year periods. The 1927 total membership figure is based on editorial statement in *Mennonite Quarterly Review*, April, 1927, p. 6, and includes recent immigrants from Russia to Canada. The other membership figures were gathered from various sources, such as the works of Harms, Lohrenz, and Smith.

2. In later years the Foreign Mission treasury included relief funds, hence these later figures are too large for foreign missions only. See *Yr. Bk. and Conf. Report*, 1927, p. 19.



**FIGURE 17. MENNONITE BRETHREN CHURCH OF NORTH AMERICA
MEMBERSHIP GROWTH AND INCREASE IN CONTRI-
BUTIONS FOR MISSIONS**

(Contributions are figured on totals for three year periods.)

B. THE MISSIONARY INTEREST IN THE MENNONITE BRETHREN IN CHRIST CHURCH

1. *Statement of Origin.* The Mennonite Brethren Church of North America, which was discussed in the last section, is not to be confused with the Mennonite Brethren in Christ Church which is treated in this section. The former originated in Russia, and most of its members in America today are located in the western part of the United States and Canada and are of original Dutch or German Mennonite stock who were strongly influenced by Baptists. But the group discussed in this section originated in the eastern part of the United States and in Ontario, where most of them are located today. A good many members belong to this group now who are not originally of Mennonite stock. The group has been influenced by Methodists as well as by Baptists.¹

The Mennonite Brethren in Christ branch is the result of a series of amalgamations of a number of small kindred groups, who had originated at different times and from different sources but largely for the same reason.² As noted in Chapter III, a group in Pennsylvania, emphasizing a more definite religious experience, evangelism and prayer-meetings of the more emotional type, under the leadership of William Gehman separated from the Oberholtzer (later General Conference) branch, and formed the "Evangelical Mennonites" in 1857.

A little more than a decade later a group in Ontario, and one in Indiana, for similar reasons separated from the (old) Mennonites. These two groups known as "New Mennonites" and "Reformed Mennonites," soon combined under the name "United Mennonites" who then amalgamated with the "Evangelical Mennonites" and formed the "Evangelical United Mennonites."

The fourth group was a branch of the "Brethren in Christ"

1. Methodist influences are evident in: organized classes, circuits, presiding elders, quarterly conferences, sanctification, camp meetings, etc.; see—*M. B. in Christ Church Conf. Report*, 1924, pp. 13, 18, 45; *Huffman, History of M. B. in Christ Church*, pp. 48, 49, 42, 43, 47, 66, 67, 101, 104, 108, 112, 148, 149, 159, 163, 165.

2. See Chart I *Origin of Mennonite Divisions*, in Chapter I.

who, as early as 1838, for similar reasons had seceded from the "River Brethren," who in turn had also come from Mennonites but during the preceding century.

In 1883 the "Swank branch" of the "Brethren in Christ" united with the "Evangelical United Mennonites" to form the present "Mennonite Brethren in Christ Church." This is probably the best organized of all Mennonite branches, due to Methodist influences. Emphasis is put on such matters as immersion, premillennialism, foot-washing, conscious conversion, holiness, sanctification, and the simple life. In camp meetings the group is inclined to give full play to feelings, of both joy and agony of soul.¹ At present there are about nine thousand members in this branch of the Church.²

2. *Home Missions.* The different groups which united to form the Mennonite Brethren in Christ Church were of a strong missionary and evangelistic character from the beginning. The one most noticeable characteristic in each of these small groups at the time of division from the older bodies was their active evangelism. They felt compelled to do something to win others in return for the wonderful experience of salvation. Meetings to "interest outsiders in religion" were common with them.³

In the early days of the group this missionary interest expressed itself mostly by trips into pioneer districts of the country where no religious work was carried on, there to conduct Sunday schools and services. Assistance was also rendered to small congregations unable to support their pastors. Taking the background into consideration it is not surprising to find that this group has reached out more than any other branch of the Mennonite church into non-Mennonite fields for its membership and that today a great many non-Mennonite names are to be found among them.⁴ As time passed the character of the work however

1. Smith, *The Mennonites*, pp. 247-251; *ibid.*, *The Menn. of Am.*, pp. 310-314; Huffman, *Hist. of M. B. in Christ Ch.*, pp. 34-99.

2. *M. B. C. Yr. Bk.*, 1924, p. 59; *Menn. Yr. Bk. and Dir.*, 1929, p. 92.

3. Huffman, *op. cit.*, p. 70; Pannabecker, *Origin and Growth of M. B. C. Church*, p. 79.

4. Smith, *The Mennonites*, p. 249.

gradually changed and home missions came to mean city missions.¹

a) *City Missions.* Interest in city missions seems to have found expression first in the Indiana-Ohio Conference. In 1895 Jacob Hygema held tabernacle meetings in South Bend, Indiana. In answer to an appeal by the converts and interested families that the work should be continued, a room was secured and a mission opened in the same year. This was something new and the hesitant Church leaders were not easily persuaded to add the work of city missions to the activities of the Church.² In 1896 the second mission was opened in Dayton, Ohio. Others soon followed in rapid succession in this and other conferences. City missions have always remained a work of the various district conferences and have been carried on largely under the direction of the Presiding Elders.³ In some districts special city mission societies have been organized, as for example, "The City Mission Workers Society" in the Ontario Conference, and the "Gospel Workers Society" for women only, and the "Gospel Herald Society" for men only, in the Pennsylvania Conference.⁴ The work done has always been of a simple nature consisting mainly of evening services, open air meetings, and house to house visitation.⁵

In the history of this group a good many missions have been opened and operated for a while in various cities of the country and a considerable number of workers have rendered some service for longer or shorter periods of time. Huffman in his history of this branch of the Church mentions more than seventy city missions which existed at some time or other, and more than one hundred and fifty workers who have spent some time in this work.⁶ The number of missions and workers has not been so great at any given time as would appear from a mere recounting of them. Many missions were discontinued for various reasons after having been open for a time, others developed into congre-

1. Pannabecker, *op. cit.*, pp. 76, 88.

2. Huffman, *op. cit.*, p. 202.

3. *M. B. C. Conf. Report*, 1924, p. 50; Huffman, *op. cit.*, p. 204.

4. Huffman, *op. cit.*, pp. 205, 208.

5. *Ibid.*, p. 206.

6. *Ibid.*, pp. 202-213.

gations, and most of the workers served only for rather short periods. In 1924 the seven district conferences had a total of thirty-seven city missions in operation.¹

3. *Foreign Missions.* Some of the groups that combined to form the Mennonite Brethren in Christ Church had some interest in foreign missions prior to the unification in 1883. This is especially true of the "New Mennonites" and "Evangelical Mennonites" who had been in touch with the Oberholtzer branch (later General Conference Mennonites). William Gehman, the leader of the "Evangelical Mennonites," was formerly a member of the Oberholtzer group. Daniel Hoch, the leader of the "New Mennonites", was actively interested in the organization of the General Conference of Mennonites before 1860 and after, although he was never able to bring his group into that organization after it was formed.²

Before 1867 the "Evangelical Mennonites" had organized a "Home and Foreign Missionary Society" with a constitution of ten articles, the purpose of which, however, seems to have been only to collect funds for the support of missions of other groups.³ The "Evangelical United Mennonites" in 1881 also created a foreign missionary society which later adopted a constitution of seven articles but with the same restricted purpose in view. This society in 1882 contributed \$138 to the General Conference Mennonite mission-work among the American Indians.⁴

In the Mennonite Brethren in Christ Church the foreign missionary interest at first did not have organized direction due to the fact that its energies were largely occupied with home missions. In 1885 a resolution was passed suggesting that efforts be made "to raise means for heathen mission-work and that each minister preach at least once a year at each of his appointments on the subject."⁵

Eusebius Hershey was an early influence in the Mennonite

1. *M. B. C. Conf. Report*, 1924, pp. 16-19.

2. See chapter on General Conference Mennonites for details.

3. See Constitution quoted by Huffman, *op. cit.*, pp. 183-184.

4. Huffman, *op. cit.*, pp. 185-186.

5. *Ibid.*, p. 187.

Brethren in Christ Church toward a more active missionary interest. For forty years he was engaged in home missionary endeavor. As early as 1883, at the Union Conference, he expressed his interest in the foreign field. In 1890 he sailed for Africa, although the Church had refused to commission or support him because of his advanced age. He soon succumbed to the African climate and was buried in Liberia. This supreme sacrifice was, however, not in vain as it made a great impression and aroused an increasing interest among the churches in the foreign work.¹

The first missionary sent out by this group of Mennonites was William Shantz of Ontario, Canada, who in 1895 entered service under the Christian and Missionary Alliance at Wuhu, China, but was supported by his home conference.² Since then, this Church, through its district conferences, has sent out or supported a total of over eighty missionaries in various parts of the world working under different boards, such as: the Christian and Missionary Alliance in China, the Hepzibah Faith Mission in India, or the Sudan Interior Mission in Africa.³

a) *The United Missionary Society.* For many years each district conference of the Mennonite Brethren in Christ Church had its own mission board which supported workers in various fields. This method of procedure made cooperation difficult and gave rise to agitation for a general board to control all foreign mission-work which would make it more possible to undertake work independently of other boards in different fields. The 1920 conference of the Church made arrangements for the creation of the present United Missionary Society.⁴ On the board of this United Society each district conference is represented in proportion to its membership.⁵ This society now carries on independent work in Africa, the Near East, and India, but still supports a number of workers in various countries under other

1. Pannabecker, *op. cit.*, p. 89.

2. Huffman, *op. cit.*, p. 192.

3. *Ibid.*, pp. 188-200; cf. Pannabecker, *op. cit.*, p. 90.

4. *United Missionary Society Yr. Bk.*, 1928, p. 7; Huffman, *op. cit.*, p. 200.

5. *Constitution—United Miss. Soc. Yr. Bk.*, 1928, p. 8; *M. B. C. Ch., Conf. Report*, 1924, p. 36.

boards.¹ The various fields where independent work is carried on deserve brief mention.

In the year 1898 Miss Rose Lambert (Mrs. D. Musselman) and Miss M. A. Gerber went to Turkey under the direction of the "Light and Hope Association" of Berne, Indiana, with J. A. Sprunger at its head. They started work with orphans at Hadjin, Turkey. Soon other workers followed. In 1901 the work was incorporated as the "Armenian Orphanage and Mission," but later the name was changed to "United Orphanage and Mission" because of Turkish opposition to the word "Armenian." While a number of workers have been sent out during the years, the group at no time was large. The staff in 1927 was composed of only four workers, with headquarters at Beirut. Since the organization of the United Missionary Society the work has been taken over by it although now, as from the beginning, a considerable per cent. of the support for the work comes from people outside of the Mennonite Brethren in Christ Church. Besides the orphanage, the work has been largely of an evangelistic nature.²

The work in Africa was begun under the Sudan Interior Mission by E. Anthony and A. W. Banfield in 1901 at Lokoja and Patigi, Nigeria, British West Africa. In 1905 the "Mennonite Brethren in Christ Missionary Society for Africa," representing three conferences, was organized for the purpose of carrying on this work. Since the formation of the United Missionary Society the work naturally fell to it. At present work is done at the following stations—Shonga, Jebba, Mokwa, Share, Salka, and Ig-betti. The first congregation was organized at Jebba in 1927. One of the important pieces of work accomplished by this mission was the making of the Nupe dictionary and the translation of a large portion of the Bible and other literature into that language by A. W. Banfield.³

The Mennonite Brethren in Christ missionaries in India at

1. *M. B. C. Ch. Conf. Report*, 1924, p. 37; *United Miss. Soc. Yr. Bk.*, 1928, p. 22.

2. *U. Miss. Soc. Yr. Bk.*, 1928, pp. 34, 36; Huffman, *op. cit.*, pp. 193-198.

3. *U. Miss. Soc. Yr. Bk.*, 1928, p. 50; Huffman, *op. cit.*, pp. 188-191.

first also labored under other boards. Miss Fannie Matheson went out under a Methodist board in 1908. Misses Laura Steckly, Myrtle Williams and Emma Kinnan worked for a time under the Hepzibah Faith Mission. In 1924 the United Missionary Society decided to begin work at Raghunathpur, Manbhoom District, Behar, and Mr. and Mrs. W. E. Wood were sent out to join the above mentioned ladies in beginning this work. In 1928 Dr. and Mrs. E. H. Stahly went out to this mission as the first medical workers of the Church.¹

4. *Summary Statement.* The Mennonite Brethren in Christ have had from their beginning an interest in missions which was largely due to their great emphasis on emotional evangelism and the missionary interest already awakened in the smaller groups that formed this body in 1883. Besides the influence of some of the larger denominations, such as the Methodists and Baptists, the missionary activity of the General Conference Mennonites was also a factor which encouraged greater activity in this direction. The Mennonite Brethren in Christ have been more active in non-Mennonite circles in America than any other Mennonite group. In the course of time a great many city missions were begun, but the work, for some reason or other, was not kept up very long at many of the places. In the foreign field a large number of workers have been supported under other boards. Evangelism of the "Holiness" type has always been greatly emphasized at home and abroad, while education has been rather neglected. In 1920 the United Missionary Society was formed which not only unified the foreign work heretofore done by the various conferences, but was also the beginning of independent Mennonite Brethren in Christ work abroad, by taking over missionaries whom they formerly supported under other boards. Although the mission interest and work of this group has been somewhat scattered and chiefly of an emotional evangelistic type, it has, nevertheless, grown and increased as is shown by the following tables.

1. *U. Miss. Soc. Yr. Bk.*, 1928, p. 90.

TABLE 19

MISSIONARIES OF THE MENNONITE BRETHREN IN
CHRIST CHURCH WHO HAVE SERVED IN AFRICA,
INDIA, AND THE NEAR EAST, UNDER THE
UNITED MISSIONARY SOCIETY
ORGANIZED IN 1920¹

No.	Name	Field	Entered	Resigned	Died
1.	Ira W. Sherk.....	Africa	1907	.....	.....
2.	Mrs. Ira W. Sherk.....	Africa	1907	.....	.....
3.	Fannie Matheson.....	India	1908	.....	.....
4.	Laura Steckly.....	India	1909	.....	.....
5.	Myrtle Williams.....	India	1909	.....	.....
6.	Bertha Fidler.....	N. East	1909	.....	.....
7.	Dorinda Bowman.....	N. East	1909	.....	.....
8.	D. C. Eby.....	N. East	1914	.....	.....
9.	Mrs. D. C. Eby.....	N. East	1914	.....	.....
10.	S. S. Shantz.....	Africa	1916	?	.....
11.	Mrs. S. S. Shantz.....	Africa	1916	?	.....
12.	W. Lageer.....	Africa	1918	?	.....
13.	Mrs. W. Lageer.....	Africa	1918	?	.....
14.	Nora Shantz.....	Africa	1918	?	.....
15.	W. Finley.....	Africa	1918	.....	?
16.	Mrs. W. Finley.....	Africa	1918	?	.....
17.	Emma L. Kinnan.....	India	1919	.....	.....
18.	I. Hollenbeck.....	Africa	?	.....	.....
19.	Maggie Finley.....	Africa	?	.....	.....
20.	Stella Lantz.....	Africa	?	.....	.....
21.	C. T. Embree.....	Africa	?	.....	.....
22.	Mrs. C. T. Embree.....	Africa	?	.....	.....
23.	M. Hood.....	Africa	?	.....	.....
24.	Joseph Ummel.....	Africa	?	.....	.....
25.	Mrs. Joseph Ummel.....	Africa	?	.....	.....
26.	Norman Durkee.....	Africa	1924	.....	.....
27.	Mrs. Norman Durkee.....	Africa	1924	.....	.....
28.	Paul Ummel.....	Africa	1924	.....	.....

1. Based on: *United Missionary Society Year Book*, 1928, pp. 36, 50, 90; *Letter*, Rev. A. B. Yoder, Sept., 1928; see also Huffman, *op. cit.*, pp. 181-200. Workers supported under other boards are not included, only such who were taken over when the U. M. S. was organized. Information was very hard to get and may not be complete. The *Proceedings of the M. B. C. Conference*, 1928, p. 5, lists a total of sixty-four missionaries supported by the church, only sixteen of whom however, are working under the U. M. S. according to the Board report on p. 49 of the same volume.

MISSIONARIES OF THE MENNONITE BRETHREN IN
CHRIST CHURCH WHO HAVE SERVED IN AFRICA,
INDIA, AND THE NEAR EAST, UNDER THE
UNITED MISSIONARY SOCIETY
ORGANIZED IN 1920
(Concluded)

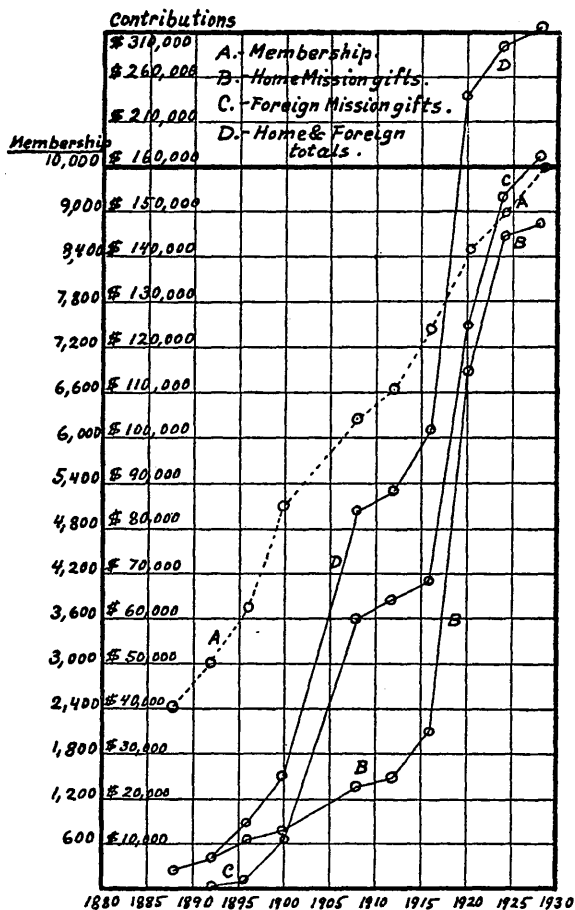
No.	Name	Field	Entered	Resigned	Died
29.	Mrs. Paul Ummel.....	Africa	?	.....	.....
30.	Irene Strouder.....	Africa	1924	.....	.....
31.	W. E. Wood.....	India	1924	.....	.....
32.	Mrs. W. E. Wood.....	India	1924	.....	.....
33.	Melvine Rich.....	Africa	1927	.....	.....
34.	Mrs. Melvine Rich.....	Africa	1927	.....	.....
35.	Phoebe Brenneman.....	Africa	1928	.....	.....
36.	E. H. Stahly, M.D.....	India	1928	.....	.....
37.	Mrs. E. H. Stahly.....	India	1928	.....	.....

TABLE 20

MENNONITE BRETHREN IN CHRIST CHURCH MEM-
BERSHIP GROWTH AND INCREASE IN
CONTRIBUTIONS¹

Year	Church- es	Mem- bers	Church Property Value	Foreign Mission Gifts	Home and City Missions	Total Mission Gifts
1888	40	2,442	\$ 53,580	\$	\$ 3,957	\$ 3,957
1892	56	3,045	76,460	234	6,444	6,678
1896	78	3,859	94,480	2,692	11,528	14,220
1900	101	5,020	110,945	12,298	12,768	24,966
1904	?	?	?	?	?	?
1908	133	6,351	375,228	60,199	23,873	84,072
1912	136	6,635	327,159	64,458	24,235	88,693
1916	145	7,551	434,577	68,224	35,047	103,271
1920	?	8,503	651,338	182,636	114,597	297,233
1924	146	8,953	1,033,695	152,260	144,617	296,877
1928	153	9,925	1,371,666	171,085	147,423	318,508

1. Based on: Pannabecker, *op. cit.*, pp. 79-80; Huffman, *op. cit.*, p. 277; *M. B. C. Ch. Conf. Report*, 1924, pp. 53-55; *ibid.*, 1928, pp. 55-60. The financial contributions are figured on a total of four-year periods.



**FIGURE 18. MENNONITE BRETHREN IN CHRIST CHURCH
MEMBERSHIP GROWTH AND INCREASE IN CONTRIBUTIONS
FOR MISSIONS**

(contributions are figured in totals for four year periods)

C. OTHER SMALL MENNONITE BODIES INTERESTED
IN MISSIONS

As was pointed out in a former chapter there are a number of rather small branches of the Mennonite Church in America. Some of these groups have developed considerable missionary interest and activity. They can be dealt with only very briefly here.

1. *The Central Conference of Mennonites.* About 1870 a dispute arose among the Amish Mennonites in Illinois relative to the expulsion of one Joseph Yoder for denying eternal punishment. Bishop Joseph Stuckey was the leader of the more liberal division which by 1899 formed "The Central Illinois Conference of Mennonites," now known as the "Central Conference of Mennonites."¹ In 1927 this group numbered 3250 members.²

Missionary interest in individual churches of this group manifested itself as early as 1890 when contributions were made toward the General Conference Mennonite mission-work.³ After 1900 the missionary interest of the entire group made itself more felt and called for closer organization.⁴ In 1909 the home and foreign mission interests were combined into one Board of Home and Foreign Missions and since then interest and activity have rapidly increased.⁵ This group at present is supporting three city missions—two in Chicago, one on Twenty-sixth street near Halstead,⁶ the other on Sixty-second and Carpenter streets,⁷ and a third one at Peoria, Illinois.⁸ In cooperation with the Defenceless Mennonites the group maintains a hospital and nurses' train-

1. Smith, *The Mennonites*, pp. 224-225; Weaver, W. B. *Hist. of Central Conf. Menn.*, pp. 94-100.

2. *Mennonite Year Book and Directory*, 1928, p. 84.

3. Weaver, *op. cit.*, p. 77.

4. *Ibid.*, p. 99.

5. *Ibid.*, pp. 132-133; 159, 160, 248.

6. *Ibid.*, pp. 139-140.

7. *Ibid.*, pp. 134-137; *Cent. Conf. Bd. of Home and For. Miss. Report*, 1928, pp. 2-3.

8. Weaver, *op. cit.*, pp. 137-138; *Bd. Report*, 1928, p. 4.

ing school at Bloomington, Illinois,¹ and an old people's home at Meadows, Illinois.² In recent years the group has also been much interested in, and made contributions toward, relief-work.³ To secure better trained workers at home and in the foreign field the Central Conference is actively supporting Bluffton College and Witmarsum Theological Seminary, Bluffton, Ohio, with money and students.⁴ Missions are emphasized in their publications,⁵ and receive considerable attention at their worker's conferences and institutes.⁶ The women of the Church have organized for missionary purposes and financially support the cause.⁷

Although some support had been given to foreign work of other bodies before 1905, it was in that year that the Central Conference of Mennonites decided to participate actively and officially in work to be done in Africa. Missionary addresses by Alma Doering from Africa and C. E. Hurlburt, president of the African Inland Mission, were instrumental in creating an interest in that field. A joint Mission Board was organized in cooperation with the Defenceless Mennonites, and the work of the African Inland Mission in British East Africa was supported with funds and workers until 1908, when it was decided to look for an independent field. This was found in the Congo Belge where work was begun in 1911. The two conferences reorganized their joint Board and called it the Congo Inland Mission Board in 1912. Rev. and Mrs. L. B. Haigh, workers who had served a term under this joint Board in the African Inland Mission, opened the work in the Congo Belge. The work has steadily grown so that by 1926 there were thirty-one missionaries under the Congo Inland Mission Board, many of them however not of Mennonite stock and most of them trained in Bible institutes. In recent years the situation has gradually been changing and young people of the Church are being sent out who have received their training in Mennonite

1. Weaver, *op. cit.*, pp. 175-178, 247-249.

2. *Ibid.*, pp. 173-174, 248-249.

3. *Ibid.*, pp. 184, 248.

4. *Ibid.*, pp. 178, 248, 249.

5. *Ibid.*, pp. 153-155, 249.

6. *Ibid.*, pp. 145-147.

7. *Ibid.*, pp. 156, 248, 249; *Cent. Conf. Yr. Bk.*, 1928, p. 30.

schools. At present, work is being done at the following four main stations—Charlesville, Mukedi, Nyanga, and Kalamba.¹ There are over six hundred and fifty Christians on the field.²

The Central Conference has been interested in cooperative Mennonite undertakings as is indicated by the above. At present it also supports a worker in the General Conference Mennonite Mission in India while arrangements are being considered for the General Conference to support a worker in the Congo Inland Mission.³

In comparison to its membership the Central Conference is heavily loaded with work at home and abroad. The following statements for 1927 give some idea as to financial contributions.⁴

Value of property of three city missions.....	\$48,600
Expenses for Home Missions in 1927.....	6,391
Expenses for Foreign Missions in 1927.....	11,747
Half interest in total value of Congo Inland	
Mission property of \$34,580.....	\$17,290

1. Weaver, *op. cit.*, pp. 158, 163, 173, 248, 249.

2. Eash, A. M., *Letter*, July 27, 1929.

3. *Cent. Conf. Yr. Bk.*, 1928, p. 29; *Chris. Exponent*, Sept. 11, 1928, p. 304.

4. *Report of Cent. Conf. Bd. of Home and F. Missions*, 1928, pp. 10-12.

TABLE 21

WORKERS WHO HAVE SERVED IN THE CENTRAL
CONFERENCE MENNONITE CITY AND
FOREIGN MISSION FIELDS¹

No.	Name	Field	Entered	Resigned	Died
1.	L. B. Haigh.....	Africa	1906	1920	.....
2.	Mrs. L. B. Haigh.....	Africa	1906	1920	.....
3.	Jesse Raynor.....	Africa	1907	?	.....
4.	L. B. Probst.....	Africa	1907	?	.....
5.	Laura Collins.....	Africa	1907	?	.....
6.	Miss Schoenheit.....	Africa	1907	?	.....
7.	A. J. Stevenson.....	Africa	1912	.....	1913
8.	Sarah Kroeker.....	Africa	1913	1917	.....
9.	Walter Herr.....	Africa	1913	1916	.....
10.	A. Janzen.....	Africa	1913	1920	.....
11.	Mrs. A. Janzen.....	Africa	1913	1920	.....
12.	Oscar Johnson.....	Africa	1914	1917	.....
13.	Mr. Johnstone.....	Africa	1914	1917	.....
14.	H. Carlson.....	Africa	1915	1917	.....
15.	Miss Lundburg.....	Africa	1915	1917	.....
16.	Miss Carlson.....	Africa	1915	1915	.....
17.	Mr. Tolefson.....	Africa	1915	1916	.....
18.	Mr. Egard.....	Africa	1915	1916	.....
19.	Miss Meester.....	Africa	1915	1918	.....
20.	J. P. Barkman.....	Africa	1916	.....	.....
21.	Mrs. J. P. Barkman.....	Africa	1916	.....	.....
22.	Agnes Sprunger.....	Africa	1916	.....	.....
23.	E. A. Sommer.....	Africa	1918	.....	.....
24.	Mrs. E. A. Sommer.....	Africa	1918	.....	.....
25.	W. G. Kensinger.....	Africa	1919	1924	.....
26.	Mrs. W. G. Kensinger.....	Africa	1919	1924	.....
27.	Omar Sutton.....	Africa	1919	.....	.....
28.	Mrs. Omar Sutton.....	Africa	1919	.....	.....
29.	Amelia Bertsche.....	Africa	1920	.....	.....
30.	L. H. Bixel.....	Africa	1920	.....	.....
31.	Mrs. L. H. Bixel.....	Africa	1920	.....	.....
32.	Mr. Bendickson.....	Africa	1921	1922	.....
33.	Mrs. Bendickson.....	Africa	1921	1922	.....
34.	Theresa Gustafson.....	Africa	1923	.....	.....

1. Based on: Eash, A. M., *Letter*, July 27, 1929; *Cent. Conf. Mission Bd. Reports*; Weaver, *op. cit.*, pp. 163-173; *Menn. Yr. Bk. and Dir.*, 1928, p. 84.

WORKERS WHO HAVE SERVED IN THE CENTRAL CONFERENCE MENNONITE CITY AND FOREIGN MISSION FIELDS

(Concluded)

<i>No.</i>	<i>Name</i>	<i>Field</i>	<i>Entered</i>	<i>Resigned</i>	<i>Died</i>
35.	Emma Richert.....	Africa	1923	1926	.....
36.	Henry Klopfenstine.....	Africa	1923	1926	.....
37.	Mrs. Henry Klopfenstine.....	Africa	1923	1926	.....
38.	Meta Weith.....	Africa	1923	1927	.....
39.	Irma Birky.....	Africa	1923	.....	.....
40.	Alma Doering.....	Africa	1923	1925	.....
41.	Mr. Valentine.....	Africa	1923	1925	.....
42.	Mrs. Valentine.....	Africa	1923	1925	.....
43.	H. H. Moser.....	Africa	1923	.....	.....
44.	Mrs. H. H. Moser.....	Africa	1923	.....	.....
45.	Cleo Briggs.....	Africa	1924	1927	.....
46.	Beulah MacMillan.....	Africa	1924	.....	.....
47.	Mr. Langdon.....	Africa	1924	1925	.....
48.	Mrs. Langdon.....	Africa	1924	1925	.....
49.	A. G. Becker.....	Africa	1924	.....	.....
50.	Mrs. A. G. Becker.....	Africa	1924	.....	.....
51.	Helen Stoesz.....	Africa	1926	.....	.....
52.	Archie Haller.....	Africa	1926	1927	.....
53.	Mrs. Archie Haller.....	Africa	1926	1927	.....
54.	Grace Schram.....	Africa	1926	1927	.....
55.	Cornelia Unrau.....	Africa	1926	.....	.....
56.	F. J. Entz.....	Africa	1927	.....	.....
57.	Mrs. F. J. Entz.....	Africa	1927	.....	.....
58.	Milton Amie.....	Africa	1928	.....	.....
59.	A. B. Rutt.....	Chicago	1909	1919?	.....
60.	Mrs. A. B. Rutt.....	Chicago	1909	1919?	.....
61.	Anna Augspurger.....	Chicago	1909	?	.....
62.	Elizabeth Streid.....	Chicago	1909	.....	.....
63.	Edna Patton.....	Chicago	1909	.....	.....
64.	A. M. Eash.....	Chicago	?	.....	.....
65.	Mrs. A. M. Eash.....	Chicago	?	.....	.....
66.	J. Sommer.....	Peoria	1914	.....	.....
67.	Mrs. J. Sommer.....	Peoria	1914	.....	.....
68.	E. T. Rowe.....	Chicago	1919	1929	.....
69.	Mrs. E. T. Rowe.....	Chicago	1919	1929	.....
70.	Pearl Ramseyer.....	Chicago	1919	.....	.....
71.	A. B. Michaelson.....	Chicago	1929	.....	.....
72.	Mrs. A. B. Michaelson.....	Chicago	1929	.....	.....

2. *The Defenceless Mennonites.* Both, the Defenceless Mennonites and the Central Conference Mennonites separated from the Amish at about the same time. But while the latter did so because of its liberal tendencies, the former took that step because of its emphasis on the necessity of a definite conversion experience. The Defenceless group separated in 1866 under the leadership of Henry Egli, Adams County, Indiana.¹ The group has not grown rapidly and at present numbers only about twelve hundred members.²

From the emphasis on a definite conversion experience the development of a missionary interest was natural. The good news had to be told to others. This missionary interest soon became so strong that when in 1890 a division took place because some of the group had adopted immersion as the only valid form of baptism, the new group united with the Christian and Missionary Alliance and called itself the Mission Church.³ The emphasis on immersion as well as the missionary zeal was partly due to "Alliance" influence. The Mission Church has absorbed a considerable number of Mennonites in various communities and still flourishes today. It has also considerably stimulated the missionary interest among Mennonites in some sections.

In the discussion of the Central Conference Mennonites mention has been made of the fact that the hospital at Bloomington, Illinois, the old people's home at Meadows, Illinois, and the Congo Inland Mission in Africa are cooperative undertakings in which the Defenceless Mennonites participate. In the homeland the Defenceless Mennonites also independently maintain an orphanage at Flanagan, Illinois, as well as the Salem Gospel City Mission at Forty-third and Root Street, Chicago.⁴ They were active in the foreign mission field before the Central Conference Mennonites became interested. Already in 1896 they sent Miss Matilda Kohm to the Congo Belge under the Christian and Missionary Alliance Board. In 1900 Miss Alma Doering also followed,

1. Smith, *The Mennonites*, pp. 223, 224.

2. Krehbiel, *Menn. of America*, p. 14; Huffman, *op. cit.*, p. 33.

3. Hartzler and Kauffman, *Mennonite Church History*, pp. 147-148.

4. Slagle, E. M., Board Secretary, *Letter*, July 4, 1928.

who, upon her return, was instrumental in interesting the Central Conference Mennonites in the work in Africa. From 1905 to 1908 the two groups participated in the work of the Africa Inland Mission in British East Africa and since 1911 they have their own field in the Congo Belge under the cooperative Congo Inland Mission Board.¹ Here the Defenceless Mennonites own half of the mission property which at present has a total value of \$34,580. In 1927, with some help from the Defenceless Mennonite Brethren of North America, they contributed toward the support of this work a total of \$13,843.²

3. *Defenceless Mennonite Brethren of North America.* This group of Defenceless Mennonites is not to be confused with the group just discussed. The Defenceless Mennonite Brethren of North America is a small group of Russian Mennonites, with a present membership of about fourteen hundred, who came to America during the migration of 1874 but because of conservative tendencies refused to join with any other Mennonite conference until 1910 when a number of these like-minded congregations organized under the above name.³ Most of the churches of this group are in Minnesota and Nebraska.

As was the case with most of the Russian Mennonites, this group also brought some interest in missions with them when coming to America.⁴ In time a number of their people have gone to Africa, India and China as missionaries under other boards, whom the Church at home however supports. They participate in the Congo Inland Mission on the foreign field and have two city missions in Chicago, one at 4221 South Rockwell Street in charge of Rev. A. F. Wiens and the other at 3404 South Oakley Avenue, in charge of Rev. G. P. Schultz.⁵

4. *The Krimmer Mennonite Brethren.* The Krimmer Mennonite Brethren Church is a small group that originated during the

1. Weaver, *op. cit.*, p. 166.

2. *Cent. Conf. Bd. of Home and For. Miss. Report*, 1928, pp. 11-12.

3. Smith, *The Mennonites*, p. 268; *The Coming of the Russian Mennonites*, pp. 258, 259.

4. Epp, K. P., Bd. Sec., *Letter*, July 9, 1928.

5. *Ibid.*; *Menn. Yr. Bk. and Dir.*, 1928, p. 88.

awakening in Russia after 1860. They were organized in the Crimea in 1869 by Jacob A. Wiebe and migrated to America during 1874 and after. The group is very similar to the Mennonite Brethren Church of North America with whom they at present cooperate in the support of Tabor College, Hillsboro, Kansas. Although there have been efforts at unification, the two groups at present still maintain their separate identity.¹ The Krimmer Mennonite Brethren in 1927 had a membership of 1,762.²

Like most other Mennonites who come from Russia, they brought the missionary interest with them to America. Besides, this group from the beginning stressed revival meetings and the conversion experience. They have been among the most ardent evangelists in Mennonite circles and have liberally supported relief work, benevolent institutions, and missions.³

In 1896 they established the Home for Friendless Children at Hillsboro, Kansas, which has however gradually developed into the Salem Old People's Home.⁴ In 1915 it was decided to build the Salem Hospital at the same place, which other groups were later invited to help maintain.⁵ In 1919 a group of Krimmer Mennonite Brethren farther north bought and undertook to maintain a hospital at Huron, South Dakota.⁶ In about 1899 the Conference established a mission to negroes with headquarters at Elk Park, North Carolina, in which they became interested through one of their members who was teaching in that neighborhood. This work is still being carried on.⁷ In 1915 the present city mission at 2812 Lincoln Avenue, Chicago, was opened by the Conference under the leadership of Joseph W. Tschetter and D.

1. Smith, *The Coming of the Russian Mennonites*, p. 252; Harms, J. F., *op. cit.*, pp. 90, 91, 71-72; Wiebe, P. A., *Biography of Jacob A. Wiebe*.

2. *K. M. B. Yr. Bk.*, 1927, p. 21.

3. See *K. M. B. Conf. Reports*; Smith, *op. cit.*, p. 253.

4. Smith, *loc. cit.*; *Menn. Yr. Bk. and Al.*, 1897, p. 22; *K. M. B. Yr. Bk.*, 1927, p. 24.

5. *K. M. B. Conf. Report*, 1915, p. 30; *ibid.*, 1919, p. 16; *ibid.*, 1927, p. 23.

6. *Ibid.*, 1919, pp. 50, 51.

7. *K. M. B. Conf. Report*, 1927, p. 29; Hofer, D. M., *Letter*, Apr. 23, 1929. See also *K. M. B. Conf. Reports*, 1914, p. 14; 1915, p. 12; 1925, p. 24.

M. Hofer, the latter being a student at Moody Bible Institute at the time.¹

Although greatly interested in foreign missions the group has for many years not felt strong enough to undertake independent work in a foreign land. They have, however, given much support in money and workers to missions carried on by other groups. Rev. H. C. Bartel, one of their members, in 1901, went to China as a missionary where, in 1905, he established the China Mennonite Mission Society as an independent work.² Although the Krimmer Mennonite Brethren have never been officially connected with this mission they always supported it. In 1922 thirteen of the workers in the mission were members of the Krimmer Mennonite Brethren Church.³ Work of other groups in Mexico,⁴ India, and Africa,⁵ has also for many years been supported by them. In 1921 it was decided to send Rev. F. V. Wiebe and family to China, who, after learning the language at the China Mennonite Mission in Shantung, were to begin a work of their own.⁶ This was done in 1923 when a station was opened at Chotzeschan, Chahar, Mongolia.⁷

In 1927 the Krimmer Mennonite Brethren had eight workers in their missions in Chicago and Elk Park, North Carolina, six workers in the Mongolia Mission, and besides were partly supporting the China Mennonite Mission in Shantung.⁸

1. *K. M. B. Conf. Report*, 1915, pp. 38 ff.; *ibid.*, 1927, p. 41; Hofer, D. M., *Letter*, Apr. 23, 1929.

2. Bartel, H. C., *China Mennonite Mission*, pp. 3, 7.

3. *K. M. B. Conf. Report*, 1922, p. 44; cf. *ibid.*, 1914, pp. 16, 56; *ibid.*, 1927, p. 13.

4. *Ibid.*, 1915, p. 20; *ibid.*, 1916, pp. 19, 20, 37.

5. *Ibid.*, 1914, pp. 4, 16; 1916, p. 9; 1919, pp. 2, 14, 38; Hofer, *loc. cit.*

6. *K. M. B. Conf. Report*, 1921, p. 9; *ibid.*, 1922, p. 7.

7. *China M. M. S. Report*, 1922, p. 31; Hofer, D. M., *Unsere Reise um die Welt*, pp. 539, 546, 549.

8. *K. M. B. Yr. Bk.*, 1927, pp. 17, 59.

TABLE 22

WORKERS WHO HAVE SERVED IN THE KRIMMER
MENNONITE BRETHREN CITY AND FOREIGN
MISSION FIELDS¹

No.	Name	Field	Entered	Resigned	Died
1.	H. V. Wiebe.....	Elk Pk., N. C.	1899	1907	.....
2.	Mrs. H. V. Wiebe.....	Elk Pk., N. C.	1899	1907	.....
3.	J. M. Tschetter.....	Elk Pk., N. C.	1902	1912	.....
4.	Mrs. J. M. Tschetter.....	Elk Pk., N. C.	1902	1912	.....
5.	Mary Classen.....	Elk Pk., N. C.	1908	1913	.....
6.	Jos. W. Tschetter.....	Elk Pk., N. C.	1911	.....	.....
		Chicago	1915	.....	.....
7.	Mrs. Jos. W. Tschetter.....	Elk Pk., N. C.	1911	.....	.....
		Chicago	1915	.....	.....
8.	D. M. Hofer.....	Chicago	1915	.....	.....
9.	Mrs. D. M. Hofer.....	Chicago	1915	.....	.....
10.	Mary E. Thiessen.....	Chicago	1915	.....	.....
11.	Peter Ratzlaff.....	Sung., China	1921	.....	.....
		Mongolia	1924	.....	.....
12.	Mrs. Peter Ratzlaff.....	Sung., China	1921	.....	.....
		Mongolia	1924	.....	.....
13.	F. V. Wiebe.....	Sung., China	1922	.....	.....
		Mongolia	1923	.....	.....
14.	Mrs. F. V. Wiebe.....	Sung., China	1922	.....	.....
		Mongolia	1923	.....	.....
15.	Margaret Thiessen.....	Mongolia	1923	.....	.....
16.	Susie Thiesøen.....	Chicago	1922	.....	.....
17.	P. H. Siemens.....	Elk Pk., N. C.	1925	.....	.....
18.	Mrs. P. H. Siemens.....	Elk Pk., N. C.	1925	.....	.....
19.	Anna S. Klassen.....	Mongolia	1926	.....	.....

5. *The China Mennonite Mission Society.* The China Mennonite Mission Society is not a church in America but a society composed of members from various Mennonite groups who have organized themselves for the purpose of doing mission-work. Rev. H. C. Bartel, the first missionary and founder of the society, is a member of the Krimmer Mennonite Brethren Church. He

1. Hofer, D. M., *Letter*, April 23, 1929; *K. M. B. Yr. Bks.* This list does not include workers in missions other than their own.

was converted in a revival meeting in 1892 at the age of nineteen near his home at Hillsboro, Kansas. Later he served in the Light and Hope Orphanage at Berne, Indiana, and attended the Bible School at Cleveland, Ohio. Both of these institutions being closely allied with the Mission Church and supervised by J. A. Sprunger, a former Mennonite missionary leader, Bartel's interest in missions naturally increased. In 1901, when he and Mrs. Bartel heard Rev. H. W. Houlding from China plead for workers, they decided to enter service in the South Chihli Mission. In 1905 the Bartels left the South Chihli Mission and began an independent work at Tsao Hsien, Shantung, with the hope of more definitely interesting Mennonites in the undertaking.¹

The work has steadily grown and in 1913 was incorporated in the state of Kansas under the name of "The China Mennonite Mission Society," by a committee in America consisting of members chosen from different Mennonite groups although not officially representing any.² Most of the workers and financial support for this Mission have, through the years, come from the following four groups,—Krimmer Mennonite Brethren, Mennonite Brethren of North America, Defenceless Mennonite Brethren of North America, and the Mission Church. Repeated efforts to create an organization that might be officially recognized by these bodies and take over the interests of the China Mennonite Mission Society have so far not succeeded.³

Although most of the workers have been Mennonites, many of them have also been in touch with the former Light and Hope work at Berne, Indiana, and Cleveland, Ohio, and had come under the influence of Rev. J. A. Sprunger and the Mission Church, before going to China.⁴ Since most of the missionaries had a Bible Institute training the standard and method of work has naturally been of that nature and spirit. Besides evangelism, in-

1. Bartel, H. C., *Mennonite Mission in China*, pp. 3-7.

2. Bartel, Loyal H., *China Mennonite Mission Society*, pp. 1, 2.

3. *M. B. Conf. Reports*, 1912, p. 145; *ibid.*, 1925, pp. 35, 36; *K. M. B. Conf. Reports*, 1919, p. 11; 1924, p. 10; 1925, p. 18; 1927, p. 13.

4. Bartel, H. C., *Menn. Mission in China*, pp. 12-49.

dustrial orphanage work and primary schools have also received some attention.¹

Gradually the field has been expanded and the phases of work increased so that by 1922 there were 38 missionaries located at seven different stations.² In 1923 the native church membership was 650,³ and the total expenditure of the Mission in 1925 was \$25,229.⁴

TABLE 23

WORKERS WHO HAVE SERVED IN THE CHINA MENNONITE MISSION SOCIETY⁵

No.	Name	Home Church ⁶	Entered	Resigned	Died
1.	H. C. Bartel.....	K. M. B.	1901	-----	-----
2.	Mrs. H. C. Bartel.....	K. M. B.	1901	-----	-----
3.	Margaret Warkentin.....	M. B. N. A.	1905	1908?	-----
4.	J. J. Schmidt.....	D. M. N. A.	1906	-----	-----
5.	Mrs. J. J. Schmidt.....	D. M. N. A.	1906	-----	-----
6.	Mary Dyck.....	Mission	1906	1910?	-----
7.	Anna Nyffenegger.....	Mission	1906	1927	-----
8.	Bertha Maier.....	Mission	1906	-----	-----
9.	Peter Kiehn.....	Nazarene	1906	1911	-----
10.	Mrs. Peter Kiehn.....	Nazarene	1906	1911	-----
11.	Maude Allen.....	?	1908	?	-----
12.	Louise Benz.....	Mission	1908	-----	-----
13.	J. J. Schrag.....	Mission	1908	-----	1930
14.	Mrs. J. J. Schrag.....	Mission	1908	-----	-----
15.	Thomas Jung.....	Baptist	?	?	-----
16.	Mrs. Thomas Jung.....	Baptist	?	-----	1910?

1. *China Menn. Mission Society Report*, 1923, pp. 15-19, 21; 1924, pp. 4, 8, 16.

2. *Ibid.*, 1922, pp. 27, 30, 33.

3. *K. M. B. Conf. Report*, 1923, p. 18.

4. *Ibid.*, 1925, p. 35.

5. Based on: Bartel, Paul, *Letter*, April 19, 1929; Kiehn, Peter, D., *Letter*, April 24, 1929; also Bartel, *Mennonite Mission in China*; *The China Mennonite Mission Society* annual field reports.

6. Abbreviations have reference to churches in America; K. M. B., Krimmer Mennonite Brethren; D. M. N. A., Defenceless Mennonite Brethren of North America; Mission, Mission Church; M. B. N. A., Mennonite Brethren of North America.

WORKERS WHO HAVE SERVED IN THE CHINA
MENNONITE MISSION SOCIETY
(Concluded)

<i>No.</i>	<i>Name</i>	<i>Home Church</i>	<i>Entered</i>	<i>Resigned</i>	<i>Died</i>
17.	Peter D. Kiehn.....	M. B. N. A.	1911	.....	.....
18.	Mrs. Peter D. Kiehn.....	M. B. N. A.	1911	.....	1924
19.	Susie Ratzlaff.....	M. B. N. A.	1911	.....	1925
20.	Sara Baltzer.....	K. M. B.	1911	.....	1921
21.	Mary Schmidt.....	K. M. B.	1911	.....	.....
22.	Anna Kropf.....	Mission	1911	.....	.....
23.	Lena Gerber.....	Mission	1911	.....	.....
24.	H. J. Maier.....	Mission	1911	.....	.....
25.	Mrs. H. J. Maier.....	Mission	1911	.....	.....
26.	J. C. Birkey.....	Mission	1913	.....	.....
27.	Mrs. J. C. Birkey.....	Mission	1913	.....	.....
28.	P. P. Baltzer.....	M. B. N. A.	1913	.....	.....
29.	Mrs. P. P. Baltzer.....	M. B. N. A.	1913	.....	.....
30.	H. M. Epp.....	K. M. B.	1914?	.....	.....
31.	Mrs. H. M. Epp.....	K. M. B.	1914?	.....	.....
32.	Katherine Unruh.....	D. M. N. A.	1916	1922	.....
33.	Jacobina Bartel.....	M. B. N. A.	1917	.....	.....
34.	G. K. Willems.....	K. M. B.	1919	.....	.....
35.	Mrs. G. K. Willems.....	K. M. B.	1919	.....	.....
36.	Roy Birkey.....	Mission	1919	.....	.....
37.	Ina Birkey.....	Mission	1920	1923	.....
38.	Mary De Garmo.....	Mission	1920	.....	.....
39.	Susie Baltzer.....	M. B. N. A.	1920	.....	.....
40.	Loyal Bartel.....	D. M. N. A.	1920	.....	.....
41.	Paul Bartel.....	K. M. B.	1920	.....	.....
42.	Peter Ratzlaff.....	K. M. B.	1921	1924	.....
43.	Mrs. Peter Ratzlaff.....	K. M. B.	1921	1924	.....
44.	G. T. Thiessen.....	D. M. N. A.	1921	.....	.....
45.	Mrs. G. T. Thiessen.....	D. M. N. A.	1921	.....	.....
46.	C. H. Funk.....	M. B. N. A.	1922	.....	.....
47.	Mrs. C. H. Funk.....	M. B. N. A.	1922	.....	.....
48.	Emma Bartel.....	M. B. N. A.	1924	.....	.....
49.	Agnes Regier.....	D. M. N. A.	1924	.....	.....
50.	Mrs. Loyal Bartel.....	D. M. N. A.	1928	.....	.....

D. MENNONITE BODIES NOT YET INTERESTED
IN MISSIONS

Although the missionary interest has had quite a development among most Mennonite bodies in America during the last half century, there are still a number of groups, who together have a membership of about thirty thousand or approximately one-fifth of all Mennonites in America, that have been affected only very slightly, if at all, by this development. The principle of "separation from the world" has been maintained with such rigidity by means of isolation that neither "the world" nor the missionary interest has so far been able to penetrate the solidarity of these groups. A brief discussion of them will aid in understanding the condition in which all Mennonites in America were found less than a century ago, and so should help to appreciate the progress some of the other groups have made along missionary as well as other lines. As was indicated in the first chapter, Mennonites are, on the whole, either of Swiss or Dutch descent, and it is significant to note that about one-half of the membership of these non-missionary groups is of Dutch and the other half of Swiss origin. Since those of Swiss origin have been in this country longer they are discussed first.

1. *Amish Mennonites* (1693). The Amish division of the Mennonite Church took place in Switzerland under the leadership of Jacob Amman in 1693, who held that the Church had become too liberal and insisted upon a strict interpretation and application of the Ban.¹ Beginning in colonial days, members of this group kept coming to America at different times up to the Civil War.² The new freedom in America tended to maintain conservative practices and allowed the Amish to separate themselves more completely from the world. Those of their number who deviated from the old customs were excommunicated. Gradually, however, small differences in custom and practice developed in various sections

1. Smith, *The Mennonites*, p. 88.

2. *Ibid.*, pp. 214-220; Smith, *The Menn. of Am.*, pp. 208-52.

of the country and for the purpose of harmonizing these, a general conference of all Amish churches was called in 1862 which was held in a spacious barn in Wayne County, Ohio. Annual sessions followed for twelve years without accomplishing the original purpose. The last meeting was held at Eureka, Illinois, in 1878.¹

A church so individualistic and unorganized could not long continue without serious internal dissensions which finally developed into divisions, such as: Old Order Amish, Conservative Amish, Amish Mennonites, and others. The first division took place about 1850. Some groups became so progressive and liberal that they are not considered Amish any longer and have been discussed elsewhere. A group of more liberal "Amish Mennonites" have recently merged with the (old) Mennonites and so are counted with that body. The two remaining groups, "Old Order Amish Mennonites" and "Conservative Amish Mennonites," together have a membership of more than ten thousand.² There is a "Conservative Amish Mennonite" children's home at Grantsville, Maryland, which, after much opposition, was finally opened in 1914.³ Some members of this group also support the missions and relief-work of the (old) Mennonite Church to a very slight extent. But the Old Order Amish are still much opposed to higher education and carry on no missionary enterprise.⁴

2. *The Reformed Mennonites* (1812). The Reformed Mennonites began in 1812 under the leadership of John Herr, Lancaster County, Pennsylvania, by whom the old Church was considered as dead and too worldly. Although more than a century old the group today has a membership of only about eighteen hundred. They have retained their extreme exclusiveness and

1. Hartzler & Kauffman, *Menn. Ch. Hist.*, p. 146; Smith, *The Menn.*, p. 220.

2. *Menn. Yr. Bk. and Dir.*, 1928, pp. 80, 81; It is very difficult to ascertain the exact facts as to these groups. Interviews and correspondence regarding the divisions of these groups resulted in contradictory information.

3. Erb, A. M., *Our Home Missions*, pp. 151-152.

4. Smith, *The Mennonites*, p. 222. Bender, H. S., *Letter*, Mar. 19, 1929.

still regard all other groups as of "the world" to the extent of refusing to attend religious services of any kind if conducted by a minister of another group. They have not been affected by the missionary interest and spirit.¹

3. *Stauffer Mennonites* (1845). At about the same time when Oberholtzer withdrew from the (old) Mennonite Church in the East because of its conservatism, Jacob Stauffer, of Lancaster County, Pennsylvania, found the old Church too liberal in its practices. He emphasized a return to the ways of the Fathers and worked for greater conservatism. Under his leadership a new group was formed which at present numbers only about two hundred and fifty and has not been of a missionary character.²

4. *Wisler or Old Order Mennonites* (1872). Another conservative body for whom the (old) Mennonite Church was too liberal began in 1872 under the leadership of Jacob Wisler, in Elkhart County, Indiana. Opposition was made to English preaching, Sunday schools, evening meetings, part singing, and any innovation whatever. Other conservative groups from various states soon joined the Wisler body but at present their membership is only about sixteen hundred. The group is still ultra-conservative in dress, forms of worship, and social customs.³ "They have developed no missionary activity, but aim rather to maintain themselves against encroachments or enlightenment by isolation and seclusion."⁴

5. *Church of God in Christ, Mennonite* (1858). The membership of the preceding four groups is of Swiss (old) Mennonite origin while the constituency of the following four is largely of Dutch (Russian) Mennonite descent. The Church of God in Christ (Mennonite) was begun in 1858 by John Holdeman, an (old) Mennonite layman in Wayne County, Ohio. Acting on

1. Smith, *The Menn.*, p. 243; *Menn. of Am.*, pp. 292-298; Krehbiel, H. P., *Menn. of Am.*, p. 12. For origin cf. Musser, D., *The Reformed Menn. Ch.*, 1873; Funk, J. F., *Menn. Ch. and Her Accusers*, 1878.

2. Krehbiel, *op. cit.*, p. 14; Smith, *Menn. of Am.*, p. 304.

3. Smith, *The Menn.*, p. 247; Smith, *The Menn. of Am.*, pp. 307-310.

4. Krehbiel, *Menn. of Am.*, p. 13.

visions and dreams he began to preach. Maintaining that the old Church had departed from the truth he separated from it with a small group of followers. In the early seventies the entire body, which was still largely a family affair, migrated to Kansas where new converts among the recent immigrants from Russia were won whose descendants practically compose the entire present membership of about twenty-one hundred. The men still wear beards and collarless shirts and the women dress severely plain.¹ Although the group holds itself very much aloof it has recently begun evangelistic activities in a very small way and has discussed the possibility of beginning home mission-work.²

6. *Kleine Gemeinde* (1820). The *Kleine Gemeinde* was the first group to separate from the main body of Mennonites in South Russia. The division took place in 1820 under the leadership of Klaas Reimer over the question of the interpretation and practice of the Mennonite principle of non-resistance and the general laxity and decadence of the Church. The movement has been characterized by a degree of fanaticism and emotional excess. After the migration to America the group remained very conservative and today has a membership of only about four hundred.³ Since the division took place before the missionary awakening in the larger body, this group, due to its exclusiveness, has to date been affected only very slightly by this interest.

7. *Independent Groups*. Various groups of Russian Mennonites migrated bodily to Canada from 1874 to 1880 and settled in Alberta, Saskatchewan, and Manitoba. Some of them are known as: Rheinländer or Old Colonists, Sommerfelder, Bergthaler, and Bruderthaler. They have kept themselves aloof from conference connections and have remained very conservative in their customs and mode of living. The German language is used exclusively and is adhered to religiously. At present these groups have a membership of twelve to fifteen thousand.⁴ Because of

1. Smith, *Coming of the Russian Mennonites*, pp. 257-258.

2. Krehbiel, *op. cit.*, p. 12.

3. Smith, *Coming of the Russian Mennonites*, pp. 247-250.

4. Smith, *op. cit.*, pp. 259-264.

their experience during, and especially after, the World War some of them have recently left Canada for Mexico and Paraguay, South America, where special privileges have been granted them by the respective governments.¹ Less than 2,000 reached Paraguay.²

In speaking of some of these independent Russian groups Dr. Smith says, "They are today among the most conservative of all groups in America,"³ and there is of course no thought of anything like missions among them.

8. *Hutterian Brethren*. The Hutterian Brethren are named after Jacob Hutter, one of their early leaders who spent much time with persecuted Anabaptist groups in Tyrol and Moravia and finally died a martyr in 1536.⁴ At an early date in their history the Hutterian Brethren carried the Mennonite idea of group and social solidarity to the extreme of communism. Although they suffered severe persecution in the beginning along with other Anabaptists, in the last half of the sixteenth century they were tolerated in Moravia and increased to a population of more than fifteen thousand. During this period they also developed a missionary zeal and sent a great number of missionaries to preach the gospel throughout Switzerland and Germany in spite of persecution and death that awaited many of them. Dr. Smith refers to one authority who estimates that over two thousand Brethren were executed in other lands while engaged in missionary endeavors.⁵

From the beginning of the seventeenth to the middle of the eighteenth centuries the Hutterian history is again one of continued ruin and devastation, first because of the Thirty Years' War, later because of the Turkish invasion, and finally because of persecution at the hands of the Jesuit clergy.⁶ At last some

1. Miller, O. O., Present Menn. Migration, *Menn. Quart. Rev.*, Apr., 1927; White, J. C., art., Menn. Migration to Paraguay, in *American Weekly*, Buenos Aires, Jan. 1, 1927, quoted, *Christian Exponent*, May 20, 1927.

2. Bender, H. S., *Letter*, June 10, 1929.

3. Smith, *Coming of Russian Mennonites*, p. 264.

4. Smith, *The Mennonites*, p. 137.

5. Smith, *op. cit.*, p. 139; cf. Horsch, art., *Menn. Quart. Review*, Apr., 1928, pp. 91 ff.

6. Smith, *The Mennonites*, p. 142.

remnant groups found their way to Russia where they settled in their communistic fashion neighboring other Mennonites. With them they left bodily for America in 1874 and located in South Dakota.¹ Because of intolerant treatment accorded them during and after the World War many have since migrated to Manitoba and Alberta, Canada. Although they were once a people of very great missionary zeal their total present adult membership has not only been reduced to about one thousand, but they have also become definitely opposed to missions, higher education and any modern methods of church work.² This change can partly be attributed to the severe persecutions of the past which accentuated the "separation from the world" idea by driving them to seek refuge within themselves, and to their communism which is retained as an essential religious doctrine and practice and which, by its social organization, helps to maintain an isolated and closed community. Dr. Correll lists the Hutterite group as the most successful of all Mennonite bodies in maintaining the principle of "non-conformity to the world."³ They have also remained more immune to the missionary spirit and interest than any other Mennonite group.

9. *Concluding Statement.* Largely due to a persisting psychology resulting from a reaction to past persecutions at the hands of an unfriendly world, the chief concern of all these non-missionary Mennonite groups still is to maintain the principle of "non-conformity to the world" and to avoid being "unequally yoked with the world". The concern to maintain this historic uncompromising position has at different times and in different communities led to a great many strict rulings against changing practices and customs pertaining to matters of practical and everyday life in the modern world.

1. Smith, *Coming of the Russian Mennonites*, pp. 277-282.

2. Krehbiel, *Menn. of Am.*, p. 13; Smith, *The Menn.*, p. 269.

3. Correll, *List of Hutterite, Amish and Mennonites of North America*; cf., Clark, Bertha W., *The Hutterian Communities*; Mueller, L., *Der Kommunismus der Maehrischen Wiedertaeufer*, Leipzig, 1927; Loserth, J., Recent Research in Tyrol-Moravian Hist., *Menn. Quart. Review*, Jan., 1928; Horsch, J., Story of the Hutterites, *Menn. Quart. Review*, April, 1928; Smith, *Coming of the Russian Menn.*, pp. 160-168, 277-282.

Since in these communities the social and economic life has been so much bound up and identified with the church life, the extreme pressure brought to bear upon any non-conforming individual, by the use of the Ban, was so powerful that even the most "hardened sinner" was forced to conform or to leave the group. The above factors, together with an extreme individualism, largely explain the many divisions as well as their non-missionary attitude of today.

In spite of their exclusiveness, superior piety, rigid austerity, and the constant vigilance to remain unspotted from the world rather than to save it, these groups are all sound to the core in fundamental virtues such as: honesty, industry, frugality, kindness, neighborliness, and the like. They are a God-fearing, well-to-do, and self-satisfied farming folk. There are very few criminals or poor to be found among them. Such widows, orphans, or others of their number who may need help are well cared for, but there has been little, if any, development of a missionary outreach beyond their immediate communities.

CHAPTER VII

CONCLUDING STATEMENT AND SUMMARY

In the development of the missionary interest among Mennonites in America the different branches have been influenced by such factors as: emergency relief, higher education, publication, and various phases of social interaction. Although referred to in previous pages they will be treated collectively in this chapter. Here we also discuss some characteristics of the missionary interest, compare Mennonite giving with that of other denominations, and finally present a condensed summary of the home and foreign mission-work of all Mennonites of North America.

A. EMERGENCY RELIEF AND THE MISSIONARY INTEREST

In the first chapter it was pointed out that Mennonites during their early history in various European countries often did what they could to relieve the suffering of their brethren in other lands. This was also true of the Mennonites in America who, for example, provided relief for their suffering brethren during and after the Civil War.¹ We have seen how the Mennonites of America organized to help the immigrants coming from Russia to America from 1873 to 1880, and how these immigrants in turn later stimulated the missionary interest among Mennonites in America. The close relation between the beginning of mission-work in India by the (old) Mennonites, the General Conference, and the Mennonite Brethren, and their work of famine relief in that country previous to 1900 has also been pointed out.

Reference has been made to the relief rendered by various Mennonite bodies in America during and after the late war and the assistance rendered Mennonite immigrants coming from Russia to Canada since 1917. The relief and colonization efforts

1. *Verh. d. Ost-Penn. Konf.*, I, p. 34.

since the war have been of the most successful cooperative undertakings in American Mennonite history. From July 27, 1920, the time of organization, to December 26, 1924, a total of \$1,127,-940.13 was contributed for relief alone.¹ Arrangements have recently been made to continue the organization on a permanent basis under the name Mennonite Central Relief Committee, on which at least seven of the larger and more progressive Mennonite bodies in America have representatives.²

Some effects of this cooperative relief-work of the last decade on the missionary interest are already in evidence. People have thereby increasingly learned to give. When the needs of the suffering brethren were somewhat relieved, the increased contributions were directed toward home and foreign missions. This is indicated by the figures and graphs for the various conferences. Furthermore, since these immigrants had developed a healthy missionary and educational interest before coming to America,³ many of their ministers having been educated in the Basel Mission School,⁴ they are already making themselves felt along those lines of activity among the Mennonites in Canada.⁵

Relief-work has forced Mennonites to cooperate. It took great suffering and need on the part of their brethren to move Mennonites in America sufficiently to get together for a common task. The fact that they did get together, however, augurs well for the future. The strong individualism in part was overcome and "team play" gradually learned. Through this cooperative effort the Mennonites of America have not only become better acquainted with each other, but have also been inspired by a consciousness of unity, accomplishment, and strength as never before. A beginning has been made in establishing the attitude of mutual trust and confidence and in the development of the habit of working in larger groupings, which, if continued, will mean much for

1. *Menn. Yr. Bk. and Dir.*, 1925, pp. 29-31; see Chapter I.

2. *Gen. Conf. Menn. Report*, 1923, p. 182; *ibid.*, 1926, pp. 27, 200; *M. B. Conf. Report*, 1924, pp. 58-60.

3. *Menn. Yr. Bk. and Al.*, 1902, p. 29; *B. B. Kalender*, 1906, pp. 41-44; *ibid.*, 1908, pp. 28-30.

4. Weissmann, art., *Bericht, 400jaehrige Jub. d. Menn.*, p. 16.

5. Smith, *Coming of Russian Mennonites*, p. 239.

future American Mennonitism. Mennonite missions would greatly benefit by a "carry over" of the "team play" that was forced upon them by necessary relief-work.

B. HIGHER EDUCATION AND THE MISSIONARY INTEREST

Steps along primary educational lines were taken by Mennonites in America as early as 1702 when together with the Friends they established a school in Germantown, Pennsylvania, with Francis Daniel Pastorius as teacher.¹ In 1714 Christopher Dock, "The Pious Schoolmaster on the Skippack" began his educational career among the Mennonites in Pennsylvania.² There was, however, not much interest in higher education before the last half of the nineteenth century and even then, young men desiring to continue their education had to do so outside of the denomination and were often looked upon as having gone astray, which in turn did not encourage them to return to their home communities for service. On the other hand, an interest in missions was awakened in some of them while attending these schools and they in turn, stimulated their home churches in the same direction.

The origin of various Mennonite colleges has been referred to in previous pages. More recently a union Mennonite school was established when in 1914, Central Mennonite College, Bluffton, Ohio, was reorganized as Bluffton College and Mennonite Seminary, offering courses leading to the degrees: Bachelor of Arts, Master of Arts, and Bachelor of Divinity. In 1921 the Seminary was reorganized as a separate institution under the name Witmarsum Theological Seminary. Both Bluffton College and Witmarsum Theological Seminary are supported by a number of branches of the Mennonite Church who have representatives on the respective boards of directors.³

1. Hartzler, J. E., *Education Among Mennonites of America*, pp. 50-57; see also, Learned, M. D., *Life of Francis Daniel Pastorius*.

2. Hartzler, *op. cit.*, pp. 58-68; Brumbaugh, M. G., *Life and Works of Christopher Dock*; Faust, *op. cit.*, II. p. 204.

3. Hartzler, *op. cit.*, pp. 135-187; also catalogs of schools.

1. *The Missionary Interest in the Educational Institutions.*

One purpose in establishing Mennonite higher educational institutions was to prepare workers for the Church in home and foreign fields. The missionary interest was not only a strong motive in establishing the schools but it has continued to be of great importance throughout their history. In a number of cases student missionary candidates were given their tuition by the school they attended.¹ C. H. Wedel, the first President of Bethel College, had previously been a missionary among the American Indians, while Dr. J. W. Kliever, President of Bethel College at this writing, is also President of the Foreign Mission Board of the General Conference of Mennonites. Dr. S. K. Mosiman, President of Bluffton College for the last twenty years, was previously engaged in mission-work among the American Indians. President S. C. Yoder of Goshen College at this time is also Secretary of the (old) Mennonite Mission Board, and President D. H. Bender of Hesston College is a member of the same Board.² H. W. Lohrenz, President of Tabor College since the opening of the school in 1908, has for many years also been President of the Mennonite Brethren Foreign Mission Board. What is true of these college presidents could also be said of a number of the faculty and board members of the various schools.

Most Mennonite schools make much of mission study classes and as a rule have strong student volunteer bands. The latter have made it a practice to do deputation work by giving mission programs in the surrounding Mennonite congregations whereby much missionary information has been disseminated and missionary interest aroused among the people.³ The Mennonite schools are usually well represented at state and national student volunteer conventions. In 1916 and again in 1926 the Kansas State Student Volunteer Convention was held at Bethel College,

1. *Gen. Conf. Report*, 1905, p. 34.

2. Since the above was written Bender has resigned from both positions.

3. *Bethel College Monthly*, Nov., 1920, p. 7; *ibid.*, June, 1916, p. 12; *ibid.*, Sept., 1916, p. 12; *ibid.*, Oct., 1922, p. 2; *K. M. B. Conf. Report*, 1915, p. 46.

Newton, Kansas,¹ while in 1927 the Student Volunteer Convention for Northwest Ohio was held at Bluffton College.²

Probably the best evidence that the Mennonite schools are a factor in the development of the missionary interest among Mennonites would be the actual missionaries who have gone forth from them. In 1926 Tabor College reported that out of a total of about 1500 students during the entire history of the school thirty-six have entered foreign service.³ In 1927 Bluffton College reported that out of a total enrollment of 2350 students throughout the entire period of the school's history forty-two have entered service in foreign lands.⁴ In 1926 Bethel College reported that out of a total of 645 graduates in its history thirty have become foreign missionaries.⁵ Out of a total of sixty-eight (old) Mennonite missionaries in India and South America, at least fifty have been former students at Goshen or Hesston College. Out of a total of thirty-nine graduates from Witmarsum Seminary since the opening of the institution, nine had entered service in Mennonite foreign mission fields by 1927.⁶ In 1920 the Board of Education of the General Conference Mennonites completed an educational survey including the institutions in which the General Conference is especially interested, namely, Bethel, Bluffton, Freeman, and Witmarsum, and reported that of these schools nearly "one-third of the graduates serve or intend to serve as missionaries."⁷ Although figures are not available for the other Mennonite schools there is nothing to indicate that the proportion for them would be much different. In the last fifty years Mennonite colleges have furnished over 200 foreign missionaries.

Mennonite higher educational institutions then, have not only had the missionary interest as part of the original purpose of their establishment but they have in turn also greatly affected the missionary interest and work of the Church.

1. *Bethel College Monthly*, June, 1916, p. 12; *ibid.*, March, 1926, p. 5.

2. *Menn. Yr. Bk. and Al.*, 1928, p. 45.

3. *Tabor College Report*, 1927, p. 16.

4. *Bluffton College Bulletin*, Sept., 1927, p. 2.

5. *Bethel College Monthly*, Sept., 1926, p. 7.

6. *The Mennonite*, Sept. 27, 1928.

7. *Gen. Conf. Report*, 1920, p. 85.

TABLE 24

MENNONITE EDUCATIONAL INSTITUTIONS¹

Year	Name and Address	Conference	Grade
1914	Witmarsum Theological Seminary, Bluffton, Ohio.....	All Menn.	Graduate
1893	Bethel College, Newton, Kansas.....	Gen. Conf.	Sen. Coll.
1903	Goshen College, Goshen, Indiana.....	(Old) Menn.	Sen. Coll.
1914	Bluffton College, Bluffton, Ohio.....	All Menn.	Sen. Coll.
1908	Tabor College, Hillsboro, Kansas.....	M.B.-K.M.B.	Jun. Coll.
1903	Freeman College, Freeman, So. Dak.....	Gen. Conf.	Jun. Coll.
1909	Hesston College, Hesston, Kansas.....	(Old) Menn.	Jun. Coll.
1917	Eastern Menn. School, Harrisonburg, Va....	(Old) Menn.	Jun. Coll.
1891	Mennonite Academy, Gretna, Manitoba.....	Gen. Conf.	Academy
	Zoar Academy, Inman, Kansas.....	K. M. B.	Academy
	Mennonite Academy, Meno, Okla.....	Gen. Conf.	Academy
	Training School, Rosthern, Sask.....	Gen. Conf.	Academy
	Fortbildungs Schule, Beatrice, Nebr.....	Gen. Conf.	Academy
	Vereinschule, Moundridge, Kansas.....	Gen. Conf.	Academy
	Vorbereitungs Schule, Mt. Lake, Minn.....	Gen. Conf.	Academy
	Vereinschule, Hillsboro, Kansas.....	Gen. Conf.	Academy
	Fortbildungs Schule, Goessel, Kansas.....	Gen. Conf.	Academy
	Reedley Bible School, Reedley, Calif.....	M. B.	Academy
	Corn Bible School and Academy, Corn, Oklahoma	M. B.	Academy
	Bethesda Fortbildungs Schule, Henderson, Nebraska	Gen. Conf.	Academy
	Hoffnungsaus Vereins Schule, Inman, Kansas	Gen. Conf.	Academy
	Mennonitische Bildungs Anstalt, Altona, Manitoba	Gen. Conf.	Academy

1. Hartzler, *Education Among the Mennonites of America*, 1925, has the best discussion on the subject. The total enrollment in Mennonite institutions of college grade was about 1,000 for 1927, while the total enrollment in the academies was somewhat less. The following are some of the early Mennonite schools not in existence now:

- 1848-1869, Freeland Seminary, Collegeville, Pa. (Now Ursinus College).
- 1851-1860, Joseph Funk School, Singer's Glen, Virginia.
- 1867-1878, Wadsworth School, Wadsworth, Ohio.
- 1882-1893, Halstead Seminary, Halstead, Kans. (Now Bethel College).
- 1895-1903, Elkhart Institute, Elkhart, Ind. (Now Goshen College).
- 1900-1914, Central Mennonite College, Bluffton, Ohio. (Now Bluffton College.)

C. PUBLICATION AND THE MISSIONARY INTEREST

The press is the co-efficient of social consciousness. It furnishes an index of the state of organization of the public mind. In a good measure publication performs the same function for society at large that speech does for the individual. Publication makes possible the existence of public opinion and plays an important part in social control. The state of the group mind is reflected by the press and the press in turn determines the state of the public mind. They are complementary phases of the same process. Religious journalism grew up centering around definite causes or missions in which certain groups were interested. These groups usually organized as benevolent or missionary societies and their journals were for the purpose of propagating the cause of the society issuing it. Religious journalism also serves the function of overcoming geographical isolation and so intensifies the group distinctions as over against the rest of the world, although it aids in socializing the smaller groups within the larger group.¹ That is to say, Mennonite journalism has served to unify small Mennonite groups and intensify their feeling of oneness but at the same time it has also accentuated the feeling of being different from the world, while religious and secular journals from the outside, finding their way into Mennonite groups, have tended to break down isolation and have furthered socialization.

1. *Early Publication Efforts of Mennonites in America.* William Rittenhouse, the first Mennonite minister in America, in 1688 erected the first paper mill in this country.² Probably the first printed material of Mennonite origin was *An Exhortation and Caution to Friends Concerning Buying or Keeping of Negroes* published by William Bradford in 1693, which was signed by two Mennonites, one Quaker, and Pastorius,³ and which, so far as known, was the first protest against negro slavery by any reli-

1. See Jensen, H. E., *Religious Journalism in the U. S.*, chap. 1 and 2.

2. Grubb, W. H., art., *Cent. Conf. Menn. Yr. Bk.*, 1925, pp. 9-16; cf. Kuhns, *op. cit.*, p. 218.

3. Bender, H. S., *Bibliography of Am. Menn. Lit.*, *Menn. Quart. Review*, Jan., 1927, p. 38; cf. Hartzler, *op. cit.*, pp. 54-55.

gious body in America. In 1712 *The Christian Confession of the Faith . . . of Mennonites* was printed by Mennonites in Amsterdam for their American brethren, upon request and for the purpose, as indicated in the 1725 conference, of making their position clear to non-Mennonite neighbors in America.¹ In 1742 the Mennonite song book *Ausbund*, still used in some circles, was printed by Saur in Germantown. This was the first American issue, many reprints followed later while the first issue in Europe came out in 1564.² In 1748 T. J. van Braght's *Martyr's Mirror* appeared in an American edition. This was the largest book printed in the Colonies before the Revolution.³ In 1770 the *Schulordnung* by the famous Mennonite educator, Christopher Dock, appeared in printed form although it was written as early as 1750 but not published because of the author's modesty. This was the first work in America on the subject of education.⁴ Bender in his *Bibliography of American Mennonite Literature* lists some eighty Mennonite books and pamphlets that appeared in America before the first attempt at periodical literature in 1836 was made. Much of it was of a nature similar to that mentioned above.⁵ Although not of a direct missionary nature some of this early literature contained an element of missions in that it was to help indoctrinate their children in the Faith, as for example the *Martyr's Mirror*; or, was to aid in making their position clear to non-Mennonite neighbors, as for example the *Confession of Faith*; or, even had the welfare of the suppressed classes at heart, as for example the *Protest Against Slavery*.

2. *Periodical Publications.* The first Mennonite publisher appears to have been Joseph Funk, forerunner to Funk and Wagnalls, whose press was set up at Mountain Valley (Singer's Glen) in 1847. The Mennonitischer Druck-Verein, organized in 1856 at Milford Square, Pennsylvania, under the leadership of

1. Bender, H. S., *Bibliography of Am. Menn. Lit.*, *Menn. Quart. Review*, Jan., 1927, p. 38.

2. *Ibid.*, p. 38; cf. *Menn. Lexicon*, art., *Ausbund*.

3. Bender, H. S., *op. cit.*, p. 38; Kuhns, *op. cit.*, p. 132.

4. Bender, *op. cit.*, p. 42; Wickersham, *Hist. of Educ. in Penn.*, p. 657; Graves, *Hist. of Educ. in Mod. Times*, p. 100; Faust, *op. cit.*, II, p. 204.

5. Bender, *op. cit.*, p. 38 ff.

John H. Oberholtzer, appears to have been the first Mennonite publishing company.¹ The first Mennonite paper was *Der Evangelische Botschafter*, published by Henry Bertholet. It had the missionary motive of propagating the Gospel as indicated by the first editorial. The first issue was also the last, due to lack of support.² The first successful periodical was the *Religioeser Botschafter* published by John H. Oberholtzer from 1852-1855, which was followed by *Das Christliche Volks-Blatt* from 1856 to 1866. This was renamed the *Mennonitischer Friedensbote* from 1867 to 1881 when it merged with the *Zur Heimat* which had been published since 1875 at first in Illinois and later in Kansas with David Goerz as editor, so ultimately becoming the present *Christlicher Bundesbote*, the German organ of the General Conference Mennonite group. C. H. A. van der Smitten, a son of the erst-while missionary-minded teacher van der Smitten at the Wadsworth school, has been the editor for some years. This periodical, and its predecessors, from the beginning has been an advocate of missions. Articles on the subject by Oberholtzer and others often appeared,³ while the present *Bundesbote* specifically describes itself as the "Organ of the General Conference of Mennonites, appearing weekly . . . for the furtherance of Home and Foreign Missions." The *Bundesbote*, as also *The Mennonite*, the English organ of the same body, and the *Kinderbote*, a German-English children's paper, both of the latter published since 1886, have done much toward the creation and furtherance of greater and more intelligent missionary interest among the General Conference constituency. In another connection reference has been made to the special efforts of the General Conference Mennonite Mission Board in publishing missionary periodicals such as *Nachrichten aus der Heidenwelt* in earlier days, and the *Mission Quarterly* more recently. In 1882 the Mennonite Book Concern, a General Conference institution located at Berne, Indiana, was established

1. Bender, H. S., *op. cit.*, April, 1927, p. 47.

2. Weaver, W. B., art., *All-Mennonite Convention*, 1925, p. 29; Grubb, W. H., *op. cit.*, p. 16.

3. Krehbiel, H. P., *Hist. of Menn. Gen. Conf.*, pp. 253-254; Habegger, *Missionary Development in . . . Gen. Conf.*, MS., p. 59.

and has ever since been a means of printing and distributing missionary and other Christian literature.¹

The first English Mennonite paper to be published in America was *The Herald of Truth*, established in 1864 by John F. Funk then of Chicago but later of Elkhart, Indiana. The *Herold der Wahrheit* was a German issue of the same paper. The paper was an outgrowth of the desire to discuss the problem of the Mennonite peace attitude brought to the foreground by the Civil War. Funk was editor up to 1897 and as such rendered great service in creating a group consciousness among the (old) Mennonites. The periodical was an important factor in the awakening of the missionary interest in the (old) Mennonite group. Although at first in favor of the organization of an (old) Mennonite General Conference, the paper later took a position against the growing centralization of authority in the hands of a few, as Funk did not consider this tendency in accord with the historic Mennonite congregational form of church government. The periodical therefore was opposed by those interested in centralization, who in 1905 established the *Gospel Witness* with headquarters at Scottdale, Pennsylvania, and Daniel Kauffman as editor. In April, 1908, Funk wrote a touching farewell to his subscribers and the *Herald of Truth* was sold to the newly organized (old) Mennonite Publication Board and discontinued. This Board also secured the *Gospel Witness* which now became the *Gospel Herald* and is the official paper of the (old) Mennonite Church today. From the beginning it has been an increasingly important factor in the development of the missionary interest in that particular group. At present it has more subscribers than the other leading Mennonite weekly periodicals together. The (old) Mennonite Mission Board also issues a *Mission News Bulletin*, a bi-weekly, distributed free for the special purpose of fostering missionary interest and cooperation. In 1875 the Mennonite Publishing Company, Elkhart, Indiana, was organized by J. F. Funk. In 1908 the Mennonite Publishing House, Scottdale, Pennsylvania, came into existence as the publishing agent of the (old)

1. *Menn. Yr. Bk. and Almanac*, 1927, pp. 24-39.

Mennonite Publication Board. Both of these institutions are under (old) Mennonite control and have served the Mennonite Church in general with more missionary and other Christian literature than any other source.¹

A number of the smaller bodies of Mennonites also have their publishing houses as well as their religious periodicals. In 1884 the *Zionsbote* appeared among the Mennonite Brethren. It grew out of a desire to broadcast the reports of home mission-work done by their itinerating evangelists among the churches. In 1878 the *Gospel Banner*, later the organ of the Mennonite Brethren in Christ Church, was begun with an English and German issue. From 1898 to 1917 *Der Heilsbote* was published by the Defenceless Mennonites, beginning with the special purpose of stimulating interest in mission-work in Africa. From 1898 to 1922 the *Zion's Call* was issued by the same group with the purpose of fostering interest in the Salem Orphanage. In 1922 the Defenceless Mennonites joined with the Defenceless Mennonite Brethren of North America in publishing the *Zion's Tidings* while the former *Zion's Call* was discontinued. In 1910 the Central Conference Mennonites began publishing the *Christian Evangel* "to encourage mission-work in Africa," and in 1929 the Congo Inland Mission Board began *The Congo Missionary Messenger*. In 1915 the Krimmer Mennonite Brethren began to publish *Der Wahrheits-Freund* in connection with their mission-work in Chicago, which now has a circulation of about five thousand, or more than that of any other German Mennonite periodical.²

In all Mennonite missionary groups then, the publication and missionary interests have been closely allied from the beginning and have always influenced each other.

1. Weaver, art., *All-Menn. Convention Report*, 1925, pp. 30-35.

2. *Ibid.*

TABLE 25

MENNONITE RELIGIOUS PERIODICALS¹

<i>Began</i>	<i>Discon- tinued</i>	<i>Name and Address</i>	<i>Con- ference</i>
1836	1836	Der Evangelische Botschafter	
1852	1856	Religioeser Botschafter, Milford Sq., Pa.....	GCM.
1856	1866	Christliches Volks-Blatt, Milford Sq., Pa.....	GCM.
1864	1908	The Herald of Truth, Elkhart, Ind.....	OM.
1864	1900	Der Herold der Wahrheit, Elkhart, Ind.....	OM.
1866	1881	Der Mennonitische Friedensbote, Milford Sq., Pa...	GCM.
1869	?	Der Christlicher Kundschafter.....	GCM.
1875	1881	Zur Heimath, Halstead, Kansas.....	GCM.
1876	....	Words of Cheer, Scottdale, Pa.....	OM.
1877	1881	Nachrichten aus der Heidenwelt.....	GCM.
1877	....	The Gospel Messenger, Elkhart, Ind.....	MBC.
1878	....	The Gospel Banner, Elkhart, Ind.....	MBC.
1878	1898?	Evangeliums Panier, New Carlisle, Ohio.....	MBC.
1878	....	Christlicher Jugendfreund, Winnipeg, Man.....	OM.
1879	1908	The Manna, Milford Square, Pa.....	?
1880	....	Die Mennonitische Rundschau, Winnipeg, Man....	?
1882	....	Der Bundesbote, Berne, Indiana.....	GCM.
1883	1885	Youth's Monitor, Goshen, Indiana.....	MBC.
1884	....	Der Zionsbote, Hillsboro, Kansas.....	MBNA.
1885	....	The Mennonite, Berne, Indiana.....	GCM.
1886	....	Der Kinderbote, Berne, Indiana.....	GCM.
1894	1908	The Young People's Paper, Elkhart, Indiana.....	OM.
1896	1903	School and College Journal, Halstead, Kansas....	GCM.
1898	1903	The Institute Monthly, Elkhart, Indiana.....	OM.
1898	1917	Der Heilsbote, Berne, Indiana.....	DM.
1898	1922	Zion's Call, Berne, Indiana.....	DM.
1900	....	Botschafter der Wahrheit,	Holdeman
1901	1901	The Mennonite Missionary Messenger.....	OM.
1902	....	The Messenger of Truth.....	Holdeman
1902	....	Der Bethesda Herold, Newton, Kansas.....	GCM.
?	....	Der Herold, Newton, Kansas.....	GCM.
1903	....	Der Vorwaerts, Hillsboro, Kansas.....	?
1903	....	Bethel College Monthly, Newton, Kansas.....	GCM.
1904	....	Bulletin of Goshen College, Goshen, Indiana.....	OM.

1. Bender, H. S., *Bibliography of American Mennonite Literature*, *Mennonite Quarterly Review*, Jan., 1927-July, 1928; *Mennonite Yr. Bk. and Al.*, 1927, p. 24; Weaver, W. B., art., *All-Mennonite Convention Report*, 1925 pp. 29 ff. The latest place of publication is given.

MENNONITE RELIGIOUS PERIODICALS

(Concluded)

<i>Began</i>	<i>Discon- tinued</i>	<i>Name and Address</i>	<i>Con- ference</i>
1905	1908	The Gospel Witness, Scottdale, Pa.....	OM.
1906	Beams of Light, Scottdale, Pa.....	OM.
1906	1908	The Mission Worker, Scottdale, Pa.....	OM.
1907	Der Mitarbeiter, Gretna, Manitoba.....	GCM.
1908	The Gospel Herald, Scottdale, Pa.....	OM.
1909	The Christian Monitor, Scottdale, Pa.....	Amish
1910	The Christian Evangel, Bloomington, Illinois.....	CCM.
1912?	Der Herold der Wahrheit, Scottdale, Pa.....	Amish
1913	The Way, Scottdale, Pa.....	OM.
1914	Hesston Academy Journal, Hesston, Kansas.....	OM.
1914	Bluffton College Bulletin (formerly College Record)....	
1915	Der Wahrheits-Freund, Chicago, Ill.....	KMB.
1919	The Rural Evangel, Scottdale, Pa.....	OM.
1920	The Youth's Christian Companion, Scottdale, Pa...	OM.
1922	Zion's Tidings, Def. Menn. & Def. Menn. N. A.	
1923	1928	The Christian Exponent, Sugar Creek, Ohio.....	
1923	E. Menn. School Journal, Harrisonburg, Va.....	OM.
1924	Mission Quarterly, Newton, Kansas.....	GCM.
1924	The Missionary Messenger, Scottdale, Pa.....	OM.
1926	The Christian Review, Winnipeg, Manitoba.....	OM.
1927	The Mennonite Quarterly Review, Goshen, Ind.....	OM.
1929	The Congo Missionary Messenger, Scottdale, Pa.....	

TABLE 26

MENNONITE PUBLISHING HOUSES

<i>Began</i>	<i>Closed</i>	<i>Name and Address</i>	<i>Conference</i>
1847	?	Funk Printing Press (1876 Glen Pub. Co.) Singer's Glen, Virginia	?
1856	?	Mennonite Printing Union, Milford Square, Pennsylvania.....	GCM.
1867	1875	John F. Funk Press, Elkhart, Indiana	OM.
1875	....	Mennonite Publishing Company, Elkhart, Indiana	OM.
1876	1879	Western Publishing Company, Halstead, Kansas	GCM.
1879?	....	Bethel Publishing Company, Elkhart, Indiana	MBC.
1882	1893	Christliche Central Buch-Handlung, Halstead, Kans., and Berne, Indiana.....	GCM.
1893	....	Mennonite Book Concern, Berne, Indiana	GCM.
?	....	Herald Publishing Company, Newton, Kansas	GCM.
1904?	....	Mennonite Brethren Publishing House, Hillsboro, Kansas	MBNA.
1908	....	Mennonite Publishing House, Scottdale, Pennsylvania	OM.
1915	....	Krimmer Mennonite Brethren Publishing House, Chicago, Illinois	KMB.
1923	....	Rundschau Publishing House, Winnipeg, Manitoba	OM.

D. SOCIAL INTERACTION AND THE MISSIONARY INTEREST

Mennonites being a part of the great world society have, in spite of their attempts at isolation, been subject to various phases of social interaction, which has affected the development of the missionary interest among them. Cooley in his book, *The Social Process*, says:

“Society is a complex of forms and processes each of which is living and growing by interaction with the others, the whole being so unified that what takes place in one part affects all the rest. It is a vast tissue of reciprocal activity, differentiated into innumerable systems, some of them quite distinct, others not readily traceable, and all interwoven to such a degree that you see different systems according to the point of view you take.”¹

Mennonites have not been immune to the influences of various phases of social interaction, some of which deserve brief discussion in relation to the development of their missionary interest.

1. *Leadership.* In all movements leadership is important. Some Mennonite missionary leaders were non-Mennonites, others were Mennonites who had received a new outlook on life while attending schools of other denominations or through some other form of contact with outside missionary influences. Much depended upon leadership as to when a Mennonite group might become interested in missions and the development of that interest. These leaders were not necessarily the originators of these ideas but rather brought to a head in their life-work the movement that had been incubating in the group for some time. It was through leaders that the cause was crystalized and popularized into a group ideal. A leader not only makes the group, the group also makes him, but it is in and through him that the group finds solidarity enough to develop organization and group action. Men like John H. Oberholtzer, C. J. van der Smitten, Christian Krehbiel, David Goerz, S. S. Haury, J. B. Baer, S. F. Sprunger, Gustav Harder,

1. Cooley, *The Social Process*, p. 28; cf. Park and Burgess, *op. cit.*, p. 421.

and others have rendered this service in the General Conference group; while John F. Funk, J. S. Coffman, M. S. Steiner, C. Z. Yoder, G. L. Bender, J. S. Shoemaker, J. S. Hartzler, J. A. Ressler, and others, did this in the (old) Mennonite group. Some of the leaders in the smaller groups were, N. N. Hiebert, J. F. Harms, Peter Wedel, Daniel Hoch, E. Hershey, and others.

2. *Stimulation Within the Group.* Mennonites are inclined to be clannish, living in small groups of the same stock or even closer blood relatives. A superficial acquaintance with their communities will reveal the fact that people with the same surname are usually found in the same location. Extreme group homogeneity makes for stagnation while a certain amount of heterogeneity makes for physical, mental, and social cross-fertilization and progress. The non-missionary branches of the Mennonite Church in general are those which have maintained the greatest homogeneity. The Amish, Hutterites, some independent Russian groups, and even some (old) Mennonite groups are examples of this. While such branches of the Mennonite Church as are of a rather heterogeneous make up, comprising smaller groups of Swiss, Dutch, German, and even Yankee stock, all of which have a different history of migrations and bring together into one body a variety of views, interpretations, practices, and customs, are thereby constantly stimulating each other to new thought and greater activity along missionary and other lines of Christian endeavor. As examples of such bodies the General Conference Mennonites and the Mennonite Brethren in Christ Church might be mentioned.

3. *Interaction Between Mennonite Branches.* The influence of social interaction has, however, not been confined to the various groups within any one body. There has also been considerable cross-fertilization along missionary as well as other interests between the various Mennonite bodies themselves. Often for a time, after a schism had taken place, the groups concerned were more friendly toward some non-Mennonite Christian body than to their related brethren in the Faith. For example, the Mennonite Brethren have in some respects been more friendly toward

Baptists than Mennonites. In time, however, the Mennonite inheritance usually asserted itself again.

The modern tendency toward union has also found some expression among the Mennonite groups. Representatives of different branches usually live in the same neighborhood. Since 1913 All-Mennonite conventions have been held for the purpose of having the various Mennonite groups become better acquainted with, and learn from, each other. On the programs of these conventions the subject of missions has always been given an important place. Mennonite bodies have cooperated in such undertakings as Bluffton College, Tabor College, Witmarsum Theological Seminary, hospitals, famine relief, and to some extent also in mission-work.

Some of the cooperative efforts along missionary lines are: the Defenceless Mennonite and Central Conference Mennonite Mission in the Congo, Africa; the participation of the Central Conference in the work of the General Conference in India; the assistance some of the Amish Mennonites give to the (old) Mennonite missions; and the support given to the China Mennonite Mission Society by members of the Krimmer Mennonite Brethren, Mennonite Brethren, Defenceless Mennonite Brethren, and others.

4. *Interaction with the Outside World.* Mennonites in free America have not been able to maintain their isolation quite so well as was possible in their closed communities in parts of Europe before coming to this country. Although the very tolerance of this country at first had the tendency to encourage the perpetuation of isolation, yet in time modern education, the rural mail delivery system, the telephone, the automobile, the radio, and American affluence and democracy in general have tended gradually to overcome some of the seclusiveness. In most Mennonite communities there are churches of other denominations which increase the possibilities for broadening contacts. In many small towns Mennonite pastors and congregations join with churches of other denominations in union meetings and other cooperative efforts. For conferences and other important gatherings outside

speakers are occasionally invited. Mennonites, Dunkards, and Friends have always been friendly and helpful to each other and have at various times cooperated in matters of relief, problems arising out of their common Peace principle, and to a very small degree in mission-work. The General Conference of Mennonites for a time belonged to the Federal Council of Churches, and a number of Mennonite bodies participate in the annual Foreign Missions Conference of North America. These contacts with the outside "world" have tended not only to break down Mennonite isolation in general, but have, as a rule, greatly stimulated their missionary zeal and interest.

5. *The Reflex Influence of Missions.* Missionary gifts and a general interest in the work inevitably have a tendency to further influence the home churches along missionary lines. The fact that a great many workers of the Church have spent some time in the various city missions and among the American Indians, has helped to increase the missionary interest. Whenever a community or congregation has a representative in the work its interest is naturally greatly stimulated. Deputation work of home and foreign missionaries in the congregations, as well as representatives of the churches visiting the home and foreign fields, further made for an interplay which had a broadening effect. The needs on the field were so different that new methods had to be found which were, of course, often borrowed from other missions, but which gradually had an influence on the home constituency. Mennonites were long opposed to a salaried ministry and the majority still are. Missionaries, however, have to be supported and gradually the shift is made to a paid ministry. It has not long been considered proper in Mennonite circles for a woman to vote or appear on the platform. Women missionaries, be they single or married, however, are expected to tell of their experiences when on furlough and, at times, are given a vote at conference gatherings. This has gradually led to some congregations sending women as well as men delegates to these meetings. In the past the tendency was to consider it unnecessary for the minister to have special educational preparation. Often he was an older person chosen by

lot. Mission-work, however, requires younger people, chosen in a different way, and with special training. Hence the missionaries have usually been better educated and more liberal than the home people or Church leaders. This has helped to raise the standard at home.

In short, the missionary interest and work, by its reflex influence on the home churches is one of the factors that is helping Mennonites as a whole to complete the Sect Cycle and again increasingly merge with the larger stream of Christianity. This is a result which was feared by those who led the early opposition to the missionary undertaking, and which has in some groups gradually been lost sight of, although it would still be unwelcome if fully realized.

E. OTHER CHARACTERISTICS OF THE MISSIONARY INTEREST

Mennonite groups differ sufficiently from each other to make it difficult to generalize even regarding their missionary interest. The work of the General Conference and that of the (old) Mennonites has been of a more intensive and substantial nature, aiming to build up indigenous Christian communities. Whatever the standard, point of view or theology, of the average pastor at home of these two groups may be, their missionaries in the last decade, with few exceptions, have been college graduates. The good practical sense of these college trained workers is evident from the substantial character of their work as indicated by the case studies in Appendixes I and II. It is evident that their message pertains not only to the salvation of the soul for the hereafter, but also includes the bettering of conditions here on earth by building self-sustaining Christian communities.

Some of the smaller bodies of Mennonites have employed missionaries trained largely in Bible institutes. Their work and message has been more of a diffusive evangelistic character with a tinge of extreme orthodox dogmatism and emotional pre-millen-

arianism tending somewhat toward general superficiality which has not always resulted in the establishment of permanent and growing Christian communities.

Besides the China Mennonite Mission Society there are at present no "self constituted" mission societies among Mennonites, although there have been such in times past. At present the conferences exist and are organized as mission societies with all church members belonging, no matter what they contribute. The mission boards are elected by these conferences and are responsible to them.

In Mennonite mission-work there is still much room for possible improvement. Mennonites do not yet realize that as an agricultural people their great opportunity to make a real contribution lies in the rural field. Too much effort still goes into old-fashioned city rescue-work for which they are not well qualified and in which they have but little success. The tendency seems to be, however, to shift from mere rescue-work to the building of permanent congregations and providing a church home for the increasing number of Mennonites living in cities. In any case much could be gained by more cooperation of different groups doing work in the same city. Chicago, for example, has eight Mennonite missions, some still attempting rescue-work, none very prosperous, and some rather close together. Not only cooperation but actual union, with fewer but stronger centers and workers, in such a situation, would be a great step in the right direction. Regarding the foreign fields much the same can be said. In China and India, Mennonite fields are contiguous or nearly so, and closer cooperation eliminating duplication would greatly strengthen the work. Cooperation between Mennonite Mission boards is also much to be desired. In a few cases, especially between smaller bodies, a fair beginning has been made. The extension of these efforts is to be encouraged and will increasingly take place as the all too prevalent present attitude of trying to win people to a certain type of Mennonitism instead of to Christ is overcome.

F. MENNONITE GIVING COMPARED WITH OTHER DENOMINATIONS

Considering the fact that the missionary interest is only of recent growth among Mennonites, what has thus far been accomplished promises well for the future. The support now given the work compares favorably with that given by churches which have been engaged in missionary efforts for a much longer time, as is shown by the following table.

TABLE 27

MENNONITE GIVING COMPARED WITH OTHER DENOMINATIONS¹

<i>Church Membership</i>	<i>1913</i>	<i>1920</i>	<i>1927</i>
(Old) Mennonites	34,000	36,980	44,945
General Conference Mennonites.....	14,972	19,937	24,215
Mennonite Brethren of North America	5,150	6,700	10,000
Mennonite Brethren in Christ.....	7,093	8,503	9,925
Central Conference Mennonites.....	1,500	2,708	3,250
Krimmer Mennonite Brethren.....	860	1,000	1,800
All of the above Groups.....	63,575	75,828	94,135
Other Mennonites	10,171	27,840	44,037
Total for all Mennonites.....	73,746	103,668	138,172
Eleven other Denominations ²	12,263,198	14,167,177	16,081,854

1. Exact figures for the Mennonite groups in some instances were not available and in such cases the average for the conference term nearest to the year in question is taken. It is also to be noted that conferences do not always include the same items in their figures. For the O. M. and the G. C. M. the district conference contributions are not included. Nor does the G. C. M. include hospitals, orphanages, old people's homes, colleges, etc.

2. *Faahs, Trends in Protestant Giving*, pp. 26, 27, 29, 53. The eleven denominations are: Congregational, Methodist Episcopal, Methodist Episcopal South, Northern Baptist Convention, Presbyterian Church in the U. S., Presbyterian Church in the U. S. A., Reformed Church in the U. S., Reformed Church in America, Southern Baptist Convention, United Brethren, and United Presbyterian.

MENNONITE GIVING COMPARED WITH OTHER DENOMINATIONS

(Concluded)

	<i>Total Congregational Expenditures</i>			<i>Per Member</i>		
	1913	1920	1927	1913	1920	1927
G. C. M.....	\$54,016	\$73,279	\$129,760	\$3.60	\$3.67	\$5.35
C. C. M.....	?	11,754	27,945	?	4.34	8.72
Other Denomi- nations	\$96,676,066	\$151,534,327	\$237,674,466	\$7.88	\$10.70	\$14.78

	<i>Total Contributions for Foreign Missions</i>			<i>Per Member</i>		
	1913	1920	1927	1913	1920	1927
O. M.	\$56,644	\$106,605	\$131,265	\$1.66	\$2.80	\$2.92
G. C. M.	25,474	87,056	121,803	1.70	4.04	5.03
M. B. N. A....	18,377	61,314	86,310	3.56	9.15	8.63
M. B. C.....	16,585	45,659	42,793	2.33	5.36	4.31
C. C. M.....	?	8,677	13,608	?	3.20	3.26
K. M. B.....	3,880	8,019	10,689	4.51	8.01	5.93
All above	120,960	317,330	406,468	1.90	4.18	4.31
Average for all Mennonites in America				1.63	3.06	2.94
Other Denomi- nations	\$8,396,005	\$23,482,734	\$20,061,907	0.68	1.66	1.24
Mennonite increase over other Denominations				0.95	1.40	1.70

	<i>Total Contributions for Foreign Missions, Home Missions and Relief Work</i>			<i>Per Member</i>		
	1913	1920	1927	1913	1920	1927
O. M.	\$82,696	\$377,590	\$278,142	\$2.43	\$10.21	\$6.02
G. C. M.....	44,832	189,722	175,813	2.99	9.51	7.26
M. B. N. A....	19,728	63,969	89,157	3.83	9.54	8.91
M. B. C.....	23,975	82,720	85,448	3.38	9.72	8.60
C. C. M.....	?	21,591	25,343	?	7.97	7.79
K. M. B.....	4,758	11,605	12,881	5.53	11.60	7.15
All above	175,989	747,197	666,784	2.76	9.85	7.08
Average for all Mennonites in America				2.38	7.20	4.82
Other Denomi- nations	\$26,349,467	\$81,420,107	\$67,018,246	2.15	5.75	4.17
Mennonite increase over other Denominations				0.23	1.45	0.65

As a rule, Mennonites are neither wealthy nor very poor. They generally are prosperous farmers. Due to the emphasis on simple living they have comparatively few needs. Therefore, when the missionary interest is once awakened it is financially well supported. The figures in the preceding table make this clear. In comparing the six groups listed it is to be noted that not all include the same items in their totals. The General Conference contributions do not include what was done by district conferences, nor what was given for hospitals, orphanages, old people's homes, colleges, etc. Could all amounts contributed for these various causes be assembled there is little question but what the General Conference would stand in the lead of all Mennonite groups. The (old) Mennonite amounts do not include district conference gifts either, but they do include gifts for hospitals, old people's homes, orphanages, and also some for colleges. The figures for the Mennonite Brethren of North America and the Mennonite Brethren in Christ include district conference contributions. The remaining two groups are small and comprise no district conferences. It is undoubtedly largely due to these differences and the fact that in a smaller group the gifts go to fewer causes and so are more easily kept track of, that the two larger groups do not always average as high as the smaller ones.

Comparing the totals for all Mennonites in America with those of eleven larger denominations in America as given by Fahs, we note a number of facts. First, Mennonites spend much less for congregational purposes than the eleven denominations. This is not hard to understand when one bears in mind that Mennonites are a rural people. Their church houses are of simple construction. Their ministry is still largely unsalaried. In fact congregational expenses among Mennonites seem so unimportant that only two groups have figures available on this point.

Second, Mennonites give more for foreign missions than for other benevolences as compared with other denominations. The average contribution per member for missions is about twice as large from Mennonites as from the other denominations in question for all three years under consideration. In 1913 the sum of

68 cents was contributed to foreign missions for every member of the eleven denominations, while \$1.63 was given for every member of the Mennonites. By 1920 the figure for the eleven denominations had risen to \$1.66, while for the Mennonites it had risen to \$3.06. By 1927 the figure for the eleven denominations had dropped to \$1.24, while for the Mennonites it had dropped to \$2.94. This means that in 1913 the contributions for foreign missions amounted to 95 cents more per member for the Mennonites than for the other eleven denominations; by 1920 they amounted to \$1.40 more, and by 1927 to \$1.70 more. In other words the Mennonite contributions for foreign missions per member have steadily gained in their increase as compared with the eleven other denominations. Evidently some of the Mennonite contributors who had been greatly stimulated to give by the extreme need of their brethren in Russia after the war, have, after this need abated, gradually shifted their interests to foreign missions as is indicated by the gifts for 1920 and 1927.

Third, the rise in total gifts up to 1920 was comparatively higher for Mennonites than for the other groups. In 1913 the sum of \$2.15 was contributed for all benevolences for every member of the eleven denominations, while \$2.38 was given for every member of the Mennonites. By 1920 the figure for the eleven denominations had risen to a peak of \$5.75, while for the Mennonites it had increased to \$7.20. After this there was a gradual decline until by 1927 the figure for the eleven denominations stood at \$4.17, while for the Mennonites it was \$4.82. Or to put it another way, in 1913 the contributions for foreign missions, home missions, and relief-work, all together amounted to 23 cents more per member for the Mennonites than for the other groups, by 1920 they amounted to \$1.45 more, and by 1927 to only 65 cents more. The reason for the greater increase by 1920 among the Mennonites undoubtedly was the special effort to relieve the great suffering among their brethren in Russia during that time.

Fourth, in general it can be said that the trends among Mennonites, as far as financial contributions are concerned, are similar to those of other denominations. The same conditions that

affect other groups also affect Mennonites and they probably are not so different as is sometimes thought. Mennonites, as well as other denominations, gradually increased their contributions for foreign missions and for general benevolences from 1913 to 1920 after which there was a gradual decline until 1927. Mennonite reactions in general follow the normal distribution curve rather closely.

Although about one-fifth of the Mennonites in America have not yet been influenced to any appreciable degree by the missionary spirit, it is clear that for the other four-fifths missions are increasingly becoming a dominating interest. This is all the more evident when it is remembered that in the above figures the one-fifth not yet interested in missions is included in the total Mennonite membership.

G. SUMMARY OF ALL HOME AND FOREIGN MENNONITE MISSION-WORK

The development of the missionary interest among Mennonites has been accompanied by the development of other activities, all of which have mutually influenced each other. There are in America today eight Mennonite publishing houses, eight Mennonite higher educational institutions, twenty-five Mennonite hospitals, orphanages, and homes for the aged, and over seventy-five Mennonite city and rural missions. The Mennonites of America support and control sixteen foreign missions in India, China, Africa, South America, and among the American Indians. Since 1880, when their first missionaries entered the work, they have sent more than four hundred workers into the foreign field, not counting the many who labored in non-Mennonite fields and under non-Mennonite boards. In these Mennonite foreign fields there are at present, in round numbers, about sixty organized congregations, 12,500 church members with an equal number of children in mission schools, and more than 225 missionaries at work. In recent years Mennonites of America have contributed more than \$400,000 annually for foreign missions alone. All this in fifty years!

The following tables and figures are intended to give a clearer conception of the development in the last half century, as well as aid in visualizing the present status and location of the home and foreign mission-work of all Mennonites in North America.

TABLE 28

LIST OF AMERICAN MENNONITE FOREIGN MISSION FIELDS¹

- 1880—General Conference Mission, Arapahoe Indians, Oklahoma.
- 1893—General Conference Mission, Hopi Indians, Arizona.
- 1894—Mennonite Brethren Mission, Comanche Indians, Oklahoma.
- 1899—(Old) Mennonite Mission, Central Provinces, India.
- 1899—Mennonite Brethren Mission, Hyderabad, India.
- 1901—General Conference Mission, Central Provinces, India.
- 1901—Mennonite Brethren in Christ Mission, Near East.
- 1904—General Conference Mission, Cheyenne Indians, Montana.²
- 1905—Mennonite Brethren in Christ Mission, Nigeria, Africa.
- 1905—The Congo Inland Mission, Congo Belge, Africa.³
- 1905—China Mennonite Mission Society, Shantung, China.
- 1911—General Conference Mission, Hopei (Chihli), China.
- 1917—(Old) Mennonite Mission, Argentina, South America.
- 1919—Mennonite Brethren Mission, Fukien, China.
- 1923—Krimmer Mennonite Brethren Mission, Mongolia.
- 1924—Mennonite Brethren in Christ Mission, Bihar, India.

1. By "Foreign Missions" Mennonites understand "Heiden-Mission," (Mission to Heathen) hence the American Indian Missions are under the Foreign Mission boards and therefore are included in this list.

2. The General Conference began work among the Cheyennes in Oklahoma as early as 1892, but as that work has always been carried on more or less in connection with the Arapahoe work it is not listed here as a separate mission.

3. This work was begun in British East Africa and carried on in co-operation with the African Inland Mission. In 1912 work was begun in the Congo Belge, connections with the African Inland Mission having been severed some years previous. The Congo Inland Mission is controlled by the Central Conference Mennonites, the Defenceless Mennonites, and the Defenceless Mennonite Brethren of North America.

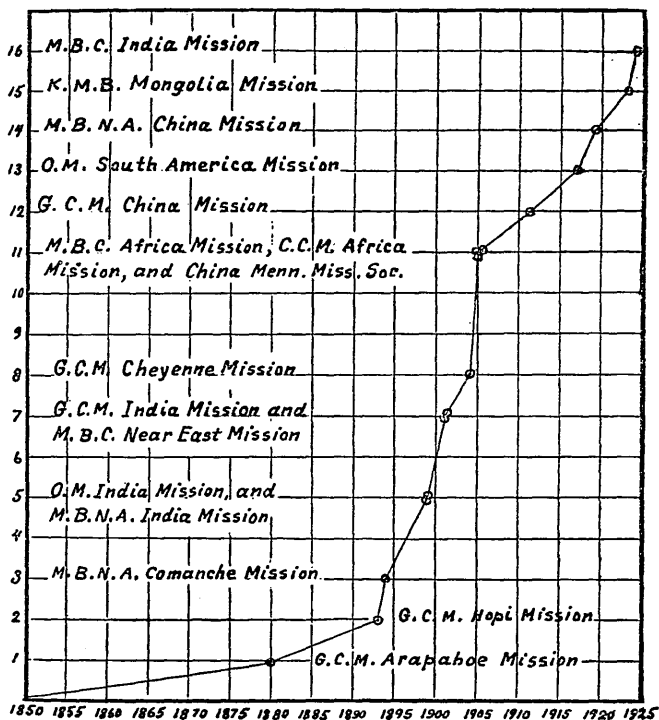


FIGURE 19. THE RISE AND INCREASE IN THE NUMBER OF ALL MENNONITE FOREIGN MISSIONS

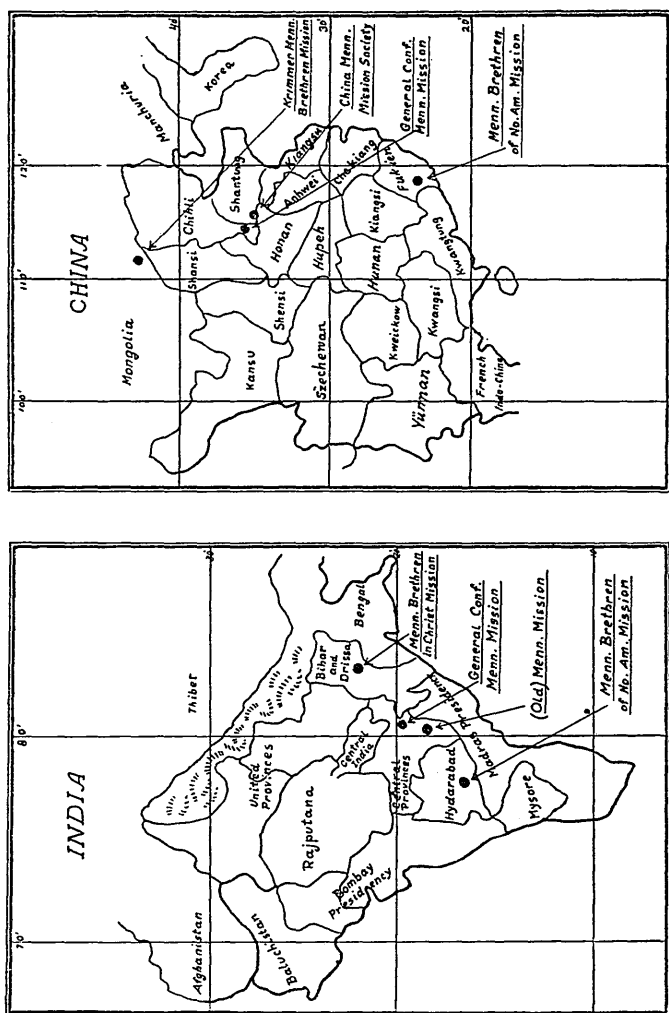


FIGURE 20 A. ALL MENNONITE MISSION FIELDS IN FOREIGN LANDS

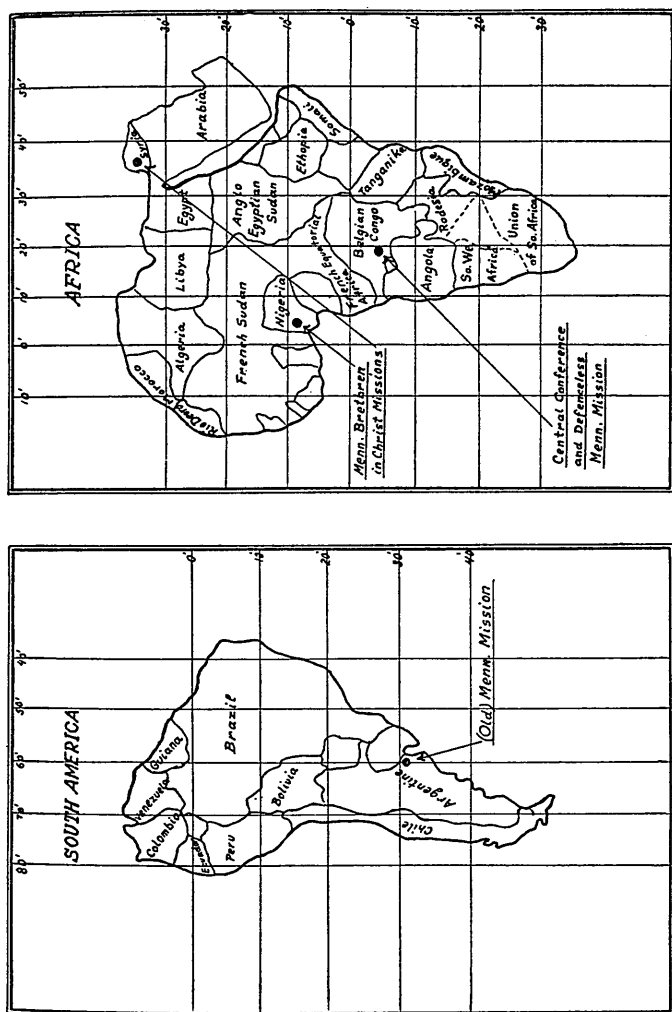


FIGURE 20B. ALL MENNONITE MISSION FIELDS IN FOREIGN LANDS

TABLE 29

FOREIGN MISSIONARIES SENT OUT BY MENNONITE
BOARDS TO SERVE IN MENNONITE MISSION
FIELDS¹

<i>Year</i>	<i>Name of Conference and Number Sent</i>	<i>Total</i>
1880	GCM. 2	2
1881	GCM. 2	2
1882	GCM. 5	5
1883	.....
1884	GCM. 2	2
1885	.....
1886	.....
1887	.....
1888	.....
1889	GCM. 1	1
1890	.....
1891	GCM. 2	2
1892	GCM. 7	7
1893	GCM. 5	5
1894	MBNA. 2	2
1895	GCM. 1	1
1896	GCM. 1	1
1897	GCM. 5	5
1898	GCM. 5; MBNA. 1	6
1899	GCM. 4; OM. 3; MBNA. 4.....	11
1900	GCM. 4; OM. 2	6
1901	GCM. 2; OM. 2; MBNA. 2; CMMS. 2.....	8
1902	OM. 2; MBNA. 3	5
1903	GCM. 2; OM. 1	3
1904	GCM. 3; MBNA. 2	5
1905	GCM. 2; OM. 5; CMMS. 1	8
1906	GCM. 5; OM. 2; MBNA. 1; CCM. 2; CMMS. 7.....	17
1907	GCM. 4; OM. 2; MBC. 2; CCM. 4.....	12
1908	GCM. 5; OM. 2; MBNA. 3; MBC. 1; CMMS. 6.....	17
1909	GCM. 5; MBC. 4	9
1910	OM. 2; MBNA. 4	6
1911	GCM. 3; CMMS. 9	12
1912	GCM. 4; OM. 1; CCM. 1	6

1. GCM., General Conference Mennonites; OM., (old) Mennonites; MBNA., Mennonite Brethren of North America; CMMS., China Mennonite Mission Society; MBC., Mennonite Brethren in Christ; CCM., Central Conference Mennonites; KMB., Krimmer Mennonite Brethren.

FOREIGN MISSIONARIES SENT OUT BY MENNONITE
BOARDS TO SERVE IN MENNONITE MISSION
FIELDS
(Concluded)

<i>Year</i>	<i>Name of Conference and Number Sent</i>	<i>Total</i>
1913	GCM. 4; OM. 1; CCM. 4; CMMS. 4.....	13
1914	MBC. 2; CCM. 2; CMMS. 2.....	6
1915	GCM. 4; OM. 2; MBNA. 2; CCM. 6.....	14
1916	GCM. 2; OM. 1; MBC. 2; CMMS. 1; CCM. 3.....	9
1917	GCM. 1; OM. 4; MBNA. 1; CMMS. 1.....	7
1918	GCM. 7; MBC. 5; CCM. 2.....	14
1919	GCM. 8; MBC. 5; MBNA. 4; CMMS. 3; CCM. 4.....	24
1920	GCM. 2; OM. 3; MBNA. 7; CCM. 3; CMMS. 5; MBC. 4....	24
1921	GCM. 10; OM. 9; MBNA. 3; CCM. 2; KMB. 2; CMMS. 4...	30
1922	GCM. 4; MBNA. 3; KMB. 2; CMMS. 2.....	11
1923	GCM. 3; OM. 4; CCM. 11; KMB. 1.....	19
1924	GCM. 3; OM. 2; CMMS. 2; MBC. 7; CCM. 6.....	20
1925	GCM. 4; OM. 8	12
1926	GCM. 5; OM. 4; CCM. 5; KMB. 1.....	15
1927	GCM. 3; OM. 2; MBC. 2; CCM. 2.....	9
1928	GCM. 2; MBC. 3; CCM. 1; CMMS. 1; OM. 4.....	11
Total.....		404

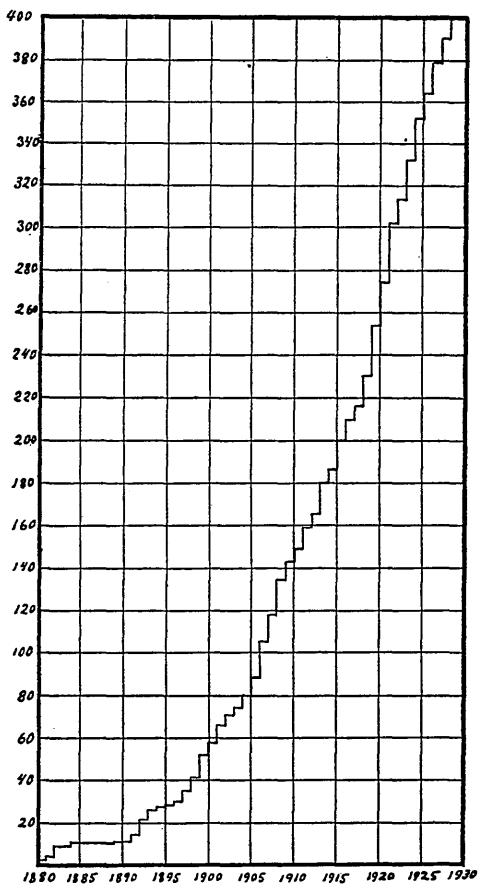


FIGURE 21. THE ANNUAL NUMBER AND TOTAL OF FOREIGN MISSIONARIES SENT OUT BY ALL MENNONITE BOARDS TO MENNONITE FIELDS

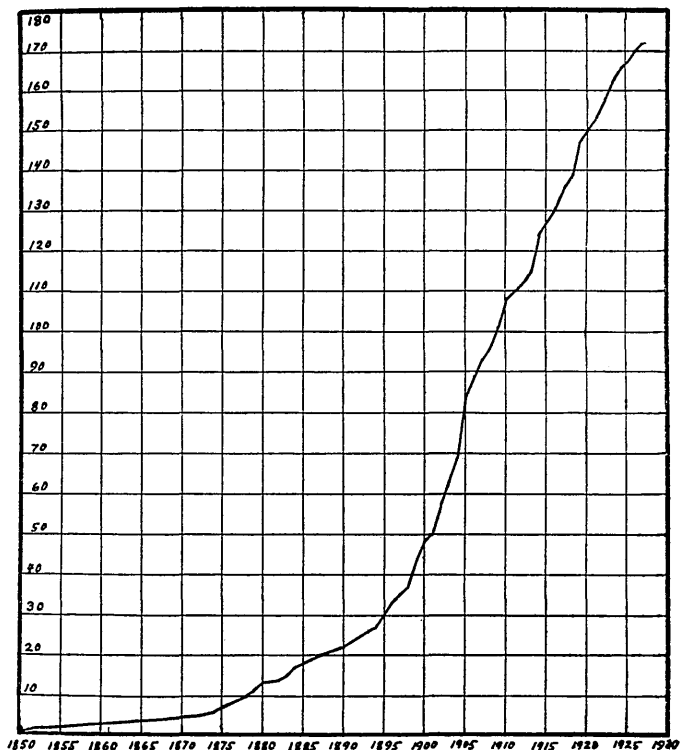


FIGURE 22. *Showing the RISE OF MISSIONARY INTEREST among Mennonites of America as indicated by the date of beginning institutions and activities at present existing, which are the result of or have influenced this interest, such as conference organizations, foreign and home missions, hospitals, old people's homes and orphanages, higher schools, publishing houses, and periodicals*

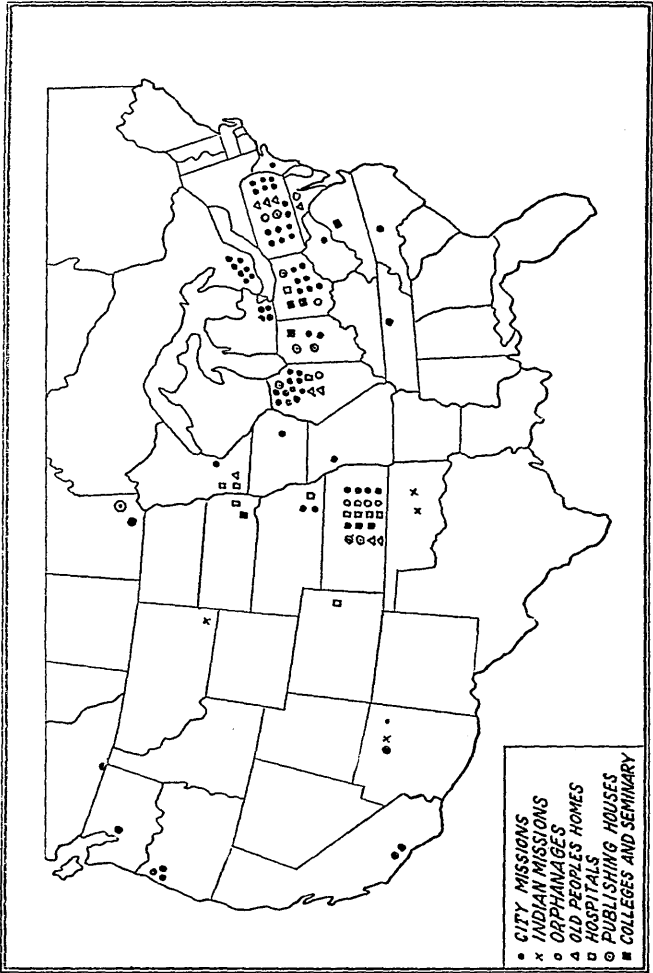


FIGURE 2B. LOCATION OF MENNONITE INSTITUTIONS IN AMERICA (1928)

In 1898 Rev. A. B. Shelly, a General Conference leader, wrote:

“It is an evident fact that the Mennonite Church has made more real progress, and thus has furnished more material for denominational church history, during the last fifty years than during the preceding three centuries.”¹

If that was already thought to be true thirty years ago then one is certainly safe in making that statement at present with reference to the last half century. However, important as the things may be that the Mennonite Church has done along the line of developing a healthy missionary interest, what this missionary interest is doing to the Mennonite Church is of even greater importance. That there is some recognition of this fact is indicated by the following statement recently made by Rev. J. A. Ressler, one of the first (old) Mennonite missionaries to India:

“In India in thirty years the Church has increased from nothing to over twelve hundred, with a Christian community of about two thousand.

“In America—well, in America it is estimated that if all the descendants of Mennonite immigrants had remained Mennonites there would be over five million Mennonites in the United States and Canada today. And all we can count in all sixteen or more branches are about one hundred thousand. And we have had two hundred and forty years to produce results.

“Let us rally around our forces of foreign evangelism, it is our only hope of saving the home Church!”²

If it be true of a church as well as of an individual, that to save itself it must lose itself, the Mennonite Church, with its increasing missionary interest, can be considered as well on the way, although the salvation will probably not come in the form nor manner usually expected and hoped for. Nevertheless it will be a real salvation!

1. Quoted by Krehbiel, H. P., *Hist. of Menn. Gen. Conf.*, p. 13.

2. Quoted from *Christian Monitor* by *Menn. Weekly Review*, Aug. 15, 1928.

APPENDIX I

THE GENERAL CONFERENCE MENNONITE MISSION IN CHINA AS AN EXAMPLE OF THE EXPRESSION OF MENNONITE MISSIONARY INTEREST

A. EARLY HISTORY

1. *Beginnings.* The work of the General Conference Mennonite Mission in China was begun as an independent venture. Mr. and Mrs. H. J. Brown went to China in 1909.¹ Mr. Brown's home in America was at Mountain Lake, Minnesota, while Mrs. Brown's home was at Freeman, South Dakota. They had applied to go to India under the General Conference Foreign Mission Board, but were not sent out due to the fact that the Board was supplied with workers at the time.² Mrs. Brown's cousin, Mr. J. J. Schrag, also of Freeman, South Dakota, shortly before had entered foreign service under the China Mennonite Mission Society. This fact very likely had something to do with the Browns' interest shifting to China after the Board decided not to send them to India. The Schrags met the Browns at Shanghai and accompanied them to their Tsao Hsien station in Shantung where the Browns began with their language study.³

After a time the Browns opened a work of their own in territory adjoining the field of the China Mennonite Mission Society. The reason for this move is given by Brown in the following words:

"After working hard at the language over a year the vital question before them (Browns) was where to open work. The dear people at Tsao Hsien would have been very glad to have

1. Brown, H. J., art., *The Early History of our China Mission*, MS., p. 1.

2. *Menn. Gen. Conf. Report*, 1911, p. 9.

3. Brown, H. J., *op. cit.*, p. 1.

them stay and work with them. As far as working together on the field was concerned this could easily have been done, but since the home churches belonged to different branches of Mennonites such a step would have severed more completely the connections with the General Conference. It was still their (Browns') hope and prayer that the General Conference would in due time also undertake mission-work in China, and mainly for this reason they felt led to look for a field of their own After writing letters in different directions and to various people they (Browns) came to the conclusion that they must explore and find a field for themselves. A trip was made and an unworked district found. It included three counties, Kai Chow, Tung Ming, and Chang Yuan. The population of the district was nearly one million. . . .'¹

The mission where the Browns got their start was also a Mennonite mission of an independent nature but supported by people in America most of whom did not belong to the General Conference.² This fact, the above quotation would indicate, influenced Browns to look for a field of their own in the hope that their General Conference friends would become interested more definitely.

In the spring of 1911 Brown and a few carpenters went to Kai Chow. A lot was bought and building operations were begun. In the fall of 1911 Mr. Brown's family moved to Kai Chow.³ It was not long before the General Conference was approached. In the report of the 1911 Conference session we read:

"The Mission Board presented a letter from brother and sister Brown in China. (Browns had several years ago, asked to be sent out by our Board with the condition that they be sent to India. Since our field in India was supplied at the time, we could give them no prospects of being sent out in the near future. So in the course of time Browns sought and found their field of labor in China. Note of the Secretary.) They write,

1. Brown, H. J., *op. cit.*, pp. 1-2. These counties are in the extreme south end of what is now Hopei province (formerly Chihli). See map p. 378.
2. The following groups in America largely support this "China Mennonite Mission Society" where Browns learned the language: Krimmer Mennonite Brethren, Mennonite Brethren of N. A., Mission Church, and the Defenceless Mennonite Brethren of N. A. For a discussion of this Mission see pp. 275-278.

3. Brown, H. J., *op. cit.*, p. 2.

among other things: 'We have now bought a piece of land and arranged it for a station. This land so far is not registered. We could not very well register it in our name, since a corporation is necessary for that. . . . Therefore, we request permission to register this property in the name of the Conference. In that case we ask for no further support, for the Lord makes hearts willing to contribute toward the work of soul saving.' This proposition was discussed and thereupon the resolution was passed that the Mission Board be instructed to get in touch with Mr. Brown in China by letter, and if considered best, to allow the request.'¹

The request was further investigated and finally granted in 1912.² At the next session of the Conference, in 1914, Mr. and Mrs. Brown asked that the Board take over the entire work since the support came largely from General Conference people. Brown's letter to the Conference in part reads as follows:

"Even though the work was begun and carried on by faith in the Lord and not directly under the Mission Board, nevertheless it has been mostly congregations and individuals belonging to the Conference who have by prayer and gifts supported this work, so that even though this mission field is not a Conference concern formally, it nevertheless is that in fact. Further, since there are prospective mission workers who have expressed their desire that this field be given over to the Conference . . . we have concluded to submit the whole matter to the Board and Conference. . . .'³

The Board recommended that the work be taken over by the Conference as soon as the condition of the treasury would permit, after the fourth station in India had been built up.⁴ The Conference discussed the matter at some length and finally decided to cross out the clause in the Board's recommendation relating to the fourth station in India, and take over the work in China at once.⁵

2. *Period of Growth and Organization.* Up to the time the

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1. *Menn. Gen. Conf. Report*, 1911, pp. 9-10.
 2. Brown, H. J., *op. cit.*, p. 3.
 3. *Menn. Gen. Conf. Report*, 1914, p. 81.
 4. *Ibid.*, p. 84.
 5. *Ibid.*, p. 11.

General Conference took over the work it was naturally very small. In Browns' request to the Conference they stated the following facts as to the size of the work at the time. The mission had acquired about three acres of land at Kai Chow where the Browns lived, also a small place at Tung Ming, one of the other county seats. In the third county seat, Chang Yuan, no property was owned but an evangelist was stationed in rented quarters. The total number of baptized Christians was about fifty persons. There were three evangelists and five colporters at work, besides the one missionary couple. No schools had been opened but five boys were supported in a neighboring Presbyterian mission school of elementary grade.¹

a) *New Workers Sent by Conference.* After the Conference took over the work it was not long before new workers were sent out and new phases of work started and developed. Mr. Brown lists the following dates and events which show the growth in this connection. In 1915 three new workers arrived. In the same year the second station was begun. In 1916 the first boys' school buildings were completed and a school with forty pupils was started. In 1918 five new missionaries arrived. In the same year a large church building at Kai Chow was completed, and a small girls' school was begun. In 1919 two new missionary couples, and in 1921 another four workers arrived, among whom were the first doctor and two nurses. In 1921 the boundaries of the field were extended, practically doubling its size. In 1923 another missionary couple,² and in 1926 three more workers arrived, among whom was the second doctor. In 1921 two ladies married and left the Mission,³ leaving a total foreign staff, in 1928, of eight missionary couples and five single ladies, or a total of twenty-one foreigners, not counting the children.⁴

As to the preparation of these missionaries we note that two have the degree of M. D., two of R. N., two of B. D., three of

1. *Menn. Gen. Conf. Report*, 1914, p. 81.

2. Brown, H. J., *op. cit.*, p. 3.

3. *Loc. cit.*

4. Since this was written some resignations have taken place and new people have been sent out.

M. A., two of Th. B., and all together thirteen hold the degree of B. A.¹

b) *Organization.* As the work was taken over by the Conference and new missionary workers were sent out, it became necessary that some sort of organization was effected. To begin with, the Mission Board appointed the only senior missionary on the field as superintendent. In 1920 a simple constitution was adopted by the missionary group of which the main points were the following: (a) the superintendent appointed by the Board was to serve as chairman at all meetings; (b) a secretary was to be elected by the missionary group from among their own number; (c) the workers were to meet in conference annually; (d) between sessions an executive committee, composed of the above two officers and a third member elected by the group, was to have power to act on urgent questions, and to submit recommendations at the annual session.² As more workers were added and the work developed this constitution was found wanting and in 1921 a committee was appointed to revise it.³ This committee reported at the Workers' Conference held in March of 1922 and recommended practically an entirely new constitution,⁴ which was adopted and has been effective up to the present time. It reads in full as follows:

“CONSTITUTION OF THE AMERICAN GENERAL CONFERENCE MENNONITE MISSION OF NORTH CHINA

“Article 1.—Name and Purpose

“Sec. a) This organization shall be known as ‘The American General Conference Mennonite Mission of North China.’

“Sec. b) The purpose of this organization shall be to make its members more efficient by reviewing the work of the past, planning for the future, discussing methods of work, etc., and thus to foster the spirit of unity and mutual helpfulness in order to effect a more speedy evangelization of our field.

1. *Directory of Protestant Missions in China*, 1927; also Voth, W. C., *Letter*, Feb. 24, 1930. For complete list of these missionaries see p. 161.

2. *Workers' Conference Report of the General Conference Mennonite Mission of North China*, MS., April 1, 1920.

3. *Ibid.*, for June 1, 1921.

4. *Ibid.*, for March 28, 1922.

“Article 2.—Membership

“Sec. a) All missionaries of our field working under our Board shall be considered as members and shall be entitled to a vote after having been appointed to active work or having finished the first two years of the prescribed language course.

“Article 3.—Officers, Election and Duties

“Sec. a) The officers of the Mission shall be a Chairman, a Corresponding Secretary, Recording Secretary, and a Treasurer.

“Sec. b) These officers shall be elected for a term of two years, the Secretary and Treasurer to be elected alternately.

“Sec. c) The office of Chairman and Corresponding Secretary shall be held by the same person. As Chairman his duties shall be such as usually pertain to that office. As Corresponding Secretary his duties shall be to write, receive and answer all general business letters of the Mission; to file all letters received and copies of those sent; to make a copy of all letters written, for the Recording Secretary to be kept in his file and to get his counter signature for important ones; to inform the Secretary of each station of all communications received from the Board and all other business which concerns the Mission as a whole.

“Sec. d) The duties of the Recording Secretary shall be to record the transactions of each meeting, with the names of the members present, and preserve these records in his files. It shall also be his duty to provide a copy of all Mission proceedings for the Chairman of the Mission, the Secretary of each station and the Board.

“Sec. e) The Treasurer shall have charge of all the funds of the Mission. Important matters pertaining to mission funds, such as: places where funds are deposited, length of term for fixed deposits, and so forth, are subject to the approval of the Executive Committee. He shall remit, in quarterly installments, to each member of the Mission his share of the annual appropriations. However, by special arrangements with the ones concerned such funds may be paid out on a written order issued by the person in whose work the fund is to be used, the order to be counter-signed by the Chairman of the Mission. The orders of the Chairman shall be counter-signed by the Secretary of the Mission. He shall acknowledge all funds received with a counter-signed receipt and, where possible, require a receipt for all money expended. He shall lay

before the Mission at its annual meeting an audited report of all receipts and disbursements of the year.

“Article 4.—Committees

“Sec. a) The standing committees shall be the Evangelistic, Educational, Medical, Property, and Executive Committee.

“Sec. b) Each committee, with the exception of the Executive, shall consist of at least three members. Each station shall elect one member, the Mission to elect the rest. The representatives of two stations, and the representatives of the Mission and the rest of the stations shall serve alternately for a term of two years. A department, person or persons, for whom a building is being constructed or property bought, may have a representative on the Property Committee who shall serve as temporary member of the committee only for the specified building or property. The Mission shall designate by ballot who of each committee shall act as Secretary-Chairman and be the representative of the same on the Executive Committee.

“Sec. c) The Executive Committee shall consist of the officers of the Mission and the Chairmen and standing committees. The Chairman and Secretary of the Mission shall also hold these respective offices in the Executive Committee.

“Sec. d) It shall be the duty of each standing committee, except the Executive Committee: (1) to have charge of all work naturally belonging to its department, such as employing native helpers, designating their place of work, and so forth; (2) to give a report at the annual meeting of the Mission of the last year's work; (3) to make, through the Executive Committee, annual recommendations to the Mission as to the needs of the department for the following fiscal year, such as, budget, equipment, and so forth—these recommendations are not to reach the Executive Committee later than seven days before the annual session of the Mission; (4) to refer to the Executive Committee any matter which has not previously been recommended to the Mission, upon which it wishes to take action ad interim.

“Sec. e) It shall be the duty of the Executive Committee: (1) to meet each year shortly before the annual meeting of the Mission, the meeting to be called by the Chairman—a special meeting may be called any time at the request of any three members of the Committee; (2) to act on all ques-

tions relating to the immediate needs of the Mission which arise between annual sessions, that do not fall to any other committee, and on questions referred to it by the Mission, or any department, or individual member; (3) to make its comments to the annual Mission meeting on all recommendations intended for the Mission that come to it from individuals and committees; (4) to make recommendations to the annual Mission meeting on any question it feels should to be brought to its attention; (5) to fill temporarily any vacancy either on standing committees or of office which may occur during the year; (6) to serve as program committee for all Mission meetings or to elect a committee to serve in its stead—it shall secure from the various stations, committees, and members a suggestive list of items to come before the Mission meeting and with these in hand make out the program which is to be published at least two months before the annual meeting and in case of special meetings as early as possible.

“Sec. f) It shall be the duty of all standing committees to give a written report at the annual meeting of the Mission of the work of the past year; to give immediate publicity of all their actions by supplying the Mission and station secretaries with copies of the same. All actions shall be considered final and effective unless protest is made by one-third of the membership of the Mission within two weeks after publication.

“Sec. g) The Auditing Committee shall consist of two members, one to be elected annually by the Mission for a term of two years. It shall be the duty of the Auditing Committee to examine all Mission accounts and certify on the financial reports that it compared the charges and vouchers and found the balance as stated.

“Article 5.—Meetings

“Sec. a) The annual meeting of the Mission shall be held, beginning on the last Tuesday in March and continue for two or more days. A meeting may be postponed for a short time by the Chairman, after having informed all the members thereof. A special meeting may be called at any time by the Chairman, and must be called at the wish of one-third of all the members of the Mission.

“Sec. b) Members on the field who cannot be present may send their proxy and may communicate their views to the meeting on any subject under consideration by sending a writ-

ten statement to the Secretary. However, no delegate to such meetings shall hold more than one proxy.

“Sec. c) All motions, whether voted affirmatively or negatively, shall be entered upon the minutes together with the name of the mover and the one that seconds the motion, and the votes for and against. The votes need not be recorded when an oral vote is taken.

“Sec. d) All members present and failing to vote, unless excused by the Mission from voting, shall be counted in the negative.

“Sec. e) By a four-fifths vote of any Mission meeting any part may be expunged from the minutes.

“Article 6.—Reports

“Sec. a) Every member of the Mission engaged in active work shall make out a quarterly report which shall be passed to the respective department committee for approval and to be countersigned by its Chairman before it is sent to the Board by the Corresponding Secretary. The Chairman’s report shall be countersigned by another member of the committee. Every member of the Mission not engaged in active work shall make out a quarterly report, subject to the approval of the Chairman and Secretary of the Mission before it is sent to the Board by the Corresponding Secretary. Each person shall make a copy of his report for the Chairman of his department and the Secretary of the Mission.

“Sec. b) Every member of the Mission who has charge of the expending of Mission funds shall make an itemized quarterly report and supply the Treasurer with a copy thereof.

“Sec. c) All general Mission reports, recommendations to the Board, or official documents of any kind shall be signed by the Chairman and the Secretary of the Mission.

“Article 7.—Stations

“Sec. a) Each station shall have a Secretary-Chairman who shall be elected annually at a station meeting preceding the annual Mission meeting, at which time the representatives on the standing committees shall also be elected. It shall be his duty to preside at all station meetings, to keep a full and accurate record of all its transactions, to promptly report all minutes to the Mission and station secretaries, and to send

to each member of the station all communications received from the Mission, department, and station secretaries.

“Article 8.—Decisions

“Sec. a) All decisions of the Mission and the Executive Committee must be endorsed by the Board before they can be effective, except such that relate to purely local matters.

“Article 9.—Amendments

“Sec. a) Upon a two-thirds vote of all the members of the Mission this constitution may be amended at any annual meeting after the amendment has been proposed in writing at the previous annual meeting.

“Article 10

“Sec. a) ‘Robert’s Rules of Order’ shall be accepted as guide in cases not covered by this constitution.

“Article 11

“Sec. a) This constitution shall supersede all previous ones and all other decisions or regulations that may conflict with it, and shall go into effect immediately upon its adoption.

Adopted March 28, 1922.”

It will be noted that the group, as organized according to this constitution, elects all officers, (none are appointed by the home Board); that the Mission is organized along the lines of the different phases of work (such as Evangelistic, Educational, Medical, and Property committees) and not according to geographical divisions or stations, although these are also represented; and that the heads of these various standing committees and the officers of the Conference compose an executive committee which acts for the Conference between sessions. In 1924 two decisions were passed relating to the missionaries and therefore should be inserted here. They read:

“That while missionaries are still on furlough, the Mission on the field is to decide where these missionaries are to be stationed, what their work shall be upon returning to the field, and that such missionaries shall be informed of this action six months previous to their leaving the home base.”

“That missionaries on the field are subject to being shifted from station to station or from one kind of work into another by majority vote of the group.”¹

The effect of the first resolution was probably meant to be that such who are not assigned work on the field and not invited back six months before their furlough was over, were to consider themselves as invited not to come back. The entire organization indicates that the missionary group has considerable power and that the home Mission Board has refrained from interfering any more than absolutely necessary in the development of the work on the field.

c) *Location and Size of the Field.* Originally the field covered the three counties in the extreme south of Hopei (Chihli) province.² There being no “Fu” city in this field nor any good river port or railroad connection, the matter of field extension was discussed quite early. Besides, the Yellow River cut through these three counties and so divided the field, making the work rather difficult in many ways. A committee was elected to investigate matters and discover what possibilities there were to, either extend the field on the south side of the river so as to take in Tsao Chow Fu, or sell the property the Mission already had on the south side of the river at Tung Ming Hsien to the neighboring mission and extend the field of the General Conference to the north so as to take in Taming Fu.³ The extension north seemed preferable. It was not objected to by the China Continuation Committee nor by neighboring missions, furthermore, it provided some sort of a river port for receiving supplies coming by boat from Tientsin. Then too, there was a bus line operating from Taming Fu to the Peking-Hankow railroad, connecting at Hantan. Negotiations were entered into with the China Mennonite Mission Society to take over, for a certain sum of money, the buildings and property at Tung Ming Hsien.⁴

1. *Workers' Conf. Report*, Nov. 4, 1924.

2. *Menn. Gen. Conf. Report*, 1914, p. 81.

3. *Workers' Conf. Report*, June 1, 1921.

4. *Ex. Com. Report to Workers' Conf.*, MS., Jan. 4, 1922.

Although this proposal failed, the Mission, nevertheless, decided to extend the field to the north in 1921.¹

Ever since 1921 the field, then, has been composed of about five and one-half counties. The extreme northern county, Taming Fu, is divided between the Nazarene Mission and the General Conference Mennonite Mission. The former has its station in the north suburb of Taming Fu and works toward the north, while the latter has its station in the south suburb of the same city and works toward the south. This makes the field about one hundred miles long and, on an average, about forty miles wide.² The entire population is approximately 2,200,000.³ Taming Fu is the largest city with a population of about 50,000. Kai Chow has a population of about 30,000 and the other county seats of about 15,000 each.⁴ The land is very fertile and level. Farming is the chief occupation. Wheat, corn, millet, barley, and beans are the staple crops. Truck gardening, too, is carried on quite extensively.

B. EVANGELISTIC WORK

1. *Methods of Work.* The evangelistic work of this mission has been of the ordinary type. Various methods have been employed in carrying on this phase of the work.

a) *Introduction of the Gospel.* At each of the six county seats, as well as at a number of other places in the field there are Chinese evangelists located to do pastoral work besides having charge of the Sunday and mid-week services.⁵ To supplement these stationary workers there are also traveling evangelists, colporters, and Bible women, who usually work in pairs as they go from place to place telling their story to whoever will listen.⁶ Then, there are two groups of tent workers, who, with their large

1. Brown, H. J., *op. cit.*, p. 3.

2. See map on page 378.

3. Kaufman, E. G., art., *All-Mennonite Convention Report*, 1925, p. 21. These figures are based on the Chinese Government Post Office Directory.

4. Boehr, P. J., art., *Mission Quarterly*, Sept., 1924, p. 13.

5. Kaufman, E. G., art., *All-Mennonite Conv. Report*, 1925, p. 22.

6. *Loc. cit.*

foreign tent, remain at a market place from a week to ten days, during which time meetings of all sorts are held, all of them of an evangelistic nature, after which the tent is moved to the next city or village.¹ All Mission school work as well as hospital work is also utilized to introduce the Gospel, as will be seen more fully later.

b) *Instruction Classes.* Instruction classes are arranged for inquirers at least twice a year at each of the six county seats. To these classes only such are admitted who have already shown an interest in the Gospel. The classes last for about two weeks. Those attending must supply their own bedding and food, as they are required to stay on the premises during that time. The classes are led by more advanced Chinese Christians. Much emphasis is put on the Lord's Prayer, the Ten Commandments, the Beatitudes and the Apostles' Creed. The attendants are also familiarized with the meaning of baptism, the Lord's Supper, church membership, and especially with the life, teaching, death and resurrection of Christ. Choice Psalms and other scripture passages, Christian songs and prayers are memorized. After these classes are over, there are usually some who wish to join the church. It has, however, been a practice of the Mission to baptize candidates only after a period of probation and upon confession of faith.² For 1926 Kai Chow reported 114 inquirers of whom 52 were baptized.³ For the same year Taming Fu reported 43 baptisms. In the last few years there have been about 100 people baptized annually.⁴

On the matter of material benefits as an incentive to become a Christian Mr. Goering has the following to say:

"As far as material privileges upon becoming a Christian are concerned, we are trying not to give any directly. Of course the Lord will, as a rule, also prosper a Christian in a material way. But we are trying, as much as possible, to discourage people who want to become Christians in the hope that they will then get Mission protection in court cases, or get

1. Brown, H. J., Report, *Mission Quarterly*, Dec., 1924, p. 12.

2. Goering, S. J., *Our Chinese Church*. MS., p. 3; Kaufman, E. G., loc. cit.

3. *Mission Quarterly*, Feb., 1927, p. 6.

4. *Mission Quarterly*, Feb., 1927, p. 8.

material help in the form of money, clothes or any other way. We are not here to make 'Rice Christians' and so are not encouraging any material motive.'¹

c) *Congregations.* As soon as there is a group of about fifty Christians in a community, they are encouraged to organize a congregation. These little congregations have their annual meetings to elect deacons, a treasurer, Sunday School superintendent, and make all necessary arrangements for the year. They also call their own Chinese pastor as soon as they are ready to pay at least one-tenth of his first year's salary, the Mission paying the rest. Each succeeding year the Mission pays one-tenth less and the local congregation one-tenth more, until the congregation is entirely independent.² In recent years the various congregations of the entire field have organized a Chinese Conference which meets annually to discuss and decide various matters of mutual interest.

d) *Sunday Schools, Christian Endeavors, and Women's Work.* There are various activities which in part precede the organization of congregations and in part are an outgrowth of the same. The Sunday School work is of this nature. In places they precede the actual organization of congregations but also always continue after such have been organized. In the east suburb of Kai Chow there were at one time 350 children enrolled in a Sunday School.³ This is discussed more in detail under educational work.

Special Bible classes for Government school students, both at Kai Chow and at Taming Fu, have at different times been carried on with some satisfaction to all concerned. The same can also be said regarding women's classes, some of which were arranged for the purpose of making garments for poor people, others in order to devote some time to the study of phonetic Chinese reading, and still others for pure Bible study. Christian Endeavor societies were organized rather early in the history of the Mission.

1. Goering, S. J., *op. cit.*, p. 4.

2. *Ibid.*, p. 2; *Workers' Conf. Report*, Nov. 6, 1923, Resolution 37.

3. Voth, W. C., *Letter*, Feb. 24, 1930.

In recent years one missionary has been put in charge of the young people's work of the whole field which brought about the reorganization of Christian Endeavors already existing and the establishment of new ones.¹

2. *Church Buildings.* Besides a number of smaller chapels in various country districts over the entire field which have been provided by Chinese Christians, the Mission has planned to provide larger church buildings in each of the county seats. Most of these buildings have already been erected. The church buildings in the east suburb of Kai Chow, in the city of Kai Chow, and in the city of Taming Fu are the outstanding structures of this nature. Regarding the building at Taming Fu, which was the last to be erected and was dedicated on June 16, 1929, W. C. Voth writes:

"The old chapel had a seating capacity of only 250 when crowded. The new building has a capacity of 1200 with adequate room for eighteen Sunday school classes When the building was begun there were two groups of Chinese who wished to help in the matter—those who would contribute labor and those who would contribute money. The former broke down all the old buildings, paying their own food while working. We had, in the summer of 1926, an average of about twenty men giving labor of three or four weeks each. This saved the Mission over \$250 Chinese money,² which was the price asked by other workers to break down these old buildings and clear the ground for the new structure. It meant a real sacrifice on the part of these men as their harvest for that year amounted to only very little."³

How much the group, that gave cash and not labor, did, is indicated by Mr. Boehr in a letter to *The Mennonite* after the dedication. He says:

"I feel deeply sorry that the Chinese friends could not share in the building of this House of God as they wished. The reason is the bad crops for a few years in succession. . . . They donated . . . \$80 Chinese money."⁴

1. Voth, W. C., *Letter*, Feb. 24, 1930.

2. A Chinese dollar ordinarily is worth about 50 cents in American money. Unless otherwise indicated, all references to money in this discussion denote American currency.

3. Voth, W. C., *loc. cit.*

4. Boehr, P. J., *The Mennonite*, Feb. 13, 1930, p. 2.

3. *Growth of Evangelistic Work.* In 1925 there were twenty-seven preaching places, seven organized congregations, thirty-one Sunday schools, forty-one evangelistic workers, a total church membership of 604, with 226 candidates for baptism. The evangelistic budget for the entire field for the year was \$4,200.¹

C. MEDICAL WORK

Ever since the beginning of the work the Mission has had a dispensary. This was, however, open only two days in the week. Although there was no trained doctor to look after the sick, as much as possible was done to relieve the suffering and win the confidence of the people in the neighborhood.²

1. *Arrival of the Doctor.* In 1921 Dr. and Mrs. A. M. Lohrentz and two nurses, Misses Elizabeth Goertz and Frieda Sprunger, arrived on the field. This made possible a more thorough care of the sick and caused a rapid development of the medical work.³ For some time, however, the work was greatly handicapped by the fact that it had to be carried on in temporary quarters which were very crowded and inadequate. Work on new and more permanent quarters was begun in 1926⁴ and completed in 1927.⁵ Although this new group of medical buildings is only the beginning of a larger program, nevertheless, the present arrangements are much more adequate and satisfactory than those heretofore.

2. *Method of Procedure.* It has been the custom from the beginning, and still is, that out-patients are treated only in the afternoon, excepting emergency cases. As people come, they are registered, and while they wait for the doctor, must listen to the preaching of the Gospel.⁶ The question of the ethics of this procedure never seems to have arisen. The in-patients are not neg-

1. *Menn. Gen. Conf. Report*, 1926, p. 112.

2. Kaufman, E. G., art., *All-Mennonite Conv. Report*, 1925, p. 25.

3. *Menn. Gen. Conf. Report*, 1923, p. 244.

4. *Ex. Com. Report*, March 15, 1926.

5. Lohrentz, A. M., art., *Mission Quarterly*, Dec., 1927, p. 7.

6. *Medical Com. Report to Workers' Conf.*, MS., Sept. 30, 1926.

lected either as regards religious instruction and are taken care of by the same staff.¹

3. *Future Program.* The plan of the Mission for the future development of the medical work is to concentrate more or less at Kai Chow, which is the central station of the field, and spread out only after this center has been built up to a certain point. Plans as to the future development of the work are made only in cooperation with the China Medical Missionary Association. This applies to plans and location of the hospital as well as to the development of the work in general.² The following two resolutions in part indicate the future program:

“That the hospital at Kai Chow be sufficiently equipped including two foreign and one Chinese doctors, and one foreign and one Chinese nurse, before any other place is opened for medical work.

“That after Kai Chow station has been equipped with a hospital, the other stations, where medical treatment is needed most, be supplied with a dispensary under the supervision of a Chinese doctor and nurse.”³

4. *Growth of the Work.* When one bears in mind that the doctor and nurses arrived on the field in 1921, and makes allowance for a year that was spent in language study away from the station,⁴ the following statistics are illuminating as to the growth of the work:⁵

Out-patients 1930

Men—medical	.....787, total visits.....	1487
Men—surgical	.....633, total visits.....	1938
Women—medical	.....588, total visits.....	1091
Women—surgical	.....365, total visits.....	995
Total cases.....	2373, total visits.....	5511

1. *Mission Quarterly*, December, 1927, p. 7.

2. *Ex. Com. Report*, Feb. 27, 1924; *ibid.*, Mar. 26, 1925.

3. *China Workers' Conf. Report*, Nov. 6, 1923, Resolutions No. 69 and 70.

4. All new workers since 1919 have spent their first year in China at the Peking Union Language School.

5. *Med. Com. Report to Workers' Conf.*, Sept. 30, 1926; *The Mennonite*, March 26, 1931, *Med. Com. Report*.

In-patients 1930

Men	—medical 60, surgical 77				
Women	—medical 19, surgical 18, obstetrical 9				
Total	—medical 79, surgical 95, obstetrical 9 (total 183)				
	1925	1926	1928	1929	1930
New cases	2755	2445	802	1382	2556
Total visits	5216	6451	3000	2513	5511
Dispensary receipts	\$440	\$615	\$619	\$1494	\$1951

The above figures indicate that after 1926, during the evacuation, there was quite a relapse in the work. Apparently it took until 1930 to bring the number of patients back to the previous level. In the matter of dispensary receipts, however, the figures show a steady and substantial gain throughout.

In 1926 the staff was composed of one foreign and one Chinese doctor, two foreign nurses, one Chinese undergraduate nurse, one orderly, one evangelist, and one Bible woman.¹ The foreign staff in 1930 was numerically the same, although the personnel had changed somewhat. Qualified Chinese doctors are scarce, as yet, and it has not been possible for the Mission to retain this needed help without interruption.

Since 1930 a nurses' training school has been conducted in connection with the hospital work. Recently out-station clinics have also been opened in various locations of the field. One of the foreign nurses devotes herself chiefly to this work. A few weeks are spent at one place before going to the next. The nurse gives first aid to the cases she can handle, which is the great majority, and sends the more serious ones to the doctor at the station. As the work develops, it is planned that the doctor is to visit these out-stations at stated and regular intervals.²

D. EDUCATIONAL WORK³

At the time the Mission Board took over the work, the Mission had no school of its own. However, five boys were sup-

1. *Med. Com. Report to Workers' Conf.*, Sept. 30, 1926.

2. *The Mennonite*, March 26, 1931, *Med. Com. Report*.

3. Since there was more available material on this phase of the Mission's work than on others, the discussion of it is somewhat more detailed.

ported in a neighboring school of the Presbyterian Mission.¹ The first school in the Mission was opened in 1916.² In the same year the Mission Board decided to send a new couple to China asking that they devote themselves "especially to the building up of the educational work."³ In 1918 a survey was made of Government and private education carried on in the entire field,⁴ upon which the future development of the work, in part, was to be based.

1. *Boys' Boarding School at Kai Chow.* The first school was a boys' boarding school. Only the lower elementary grades were taught. There were forty boys enrolled and three teachers employed. The boarding arrangement, to begin with, was that each pupil bring four Mexican dollars for food per semester,⁵ the Mission promising the rest, expecting that its share would also amount to about as much. All arrangements were made and utensils furnished by the Mission. The boys, however, furnished their own bedding, clothes and books. The missionary in charge was largely responsible for the management, although he had appointed a Chinese committee, composed of two church deacons and one teacher in the school, to assist him. This committee was to look after the buying of grain and other supplies, the hiring of cooks, a miller, and other helpers, the keeping of accounts and similar duties.

It soon proved to be a source of difficulty to have the amount the boys were to pay for board fixed, while the Mission's share was rather indefinite, and at the same time have a Chinese committee in control of things. A change was therefore made, fixing the Mission's contribution per boy at \$4.00 (Mex.) per term, and have the boys pay the rest. How much the boys' share would now be depended upon the efficiency of the committee and the kind of food the pupils were willing to eat. In 1919 another change was made in that some students were put on the managing committee

1. *Menn. Gen. Conf. Report*, 1914, p. 81.

2. Brown, H. J., art., *The Early History of our China Mission*, p. 3.

3. *Menn. Gen. Conf. Report*, 1917, p. 63.

4. Kaufman, E. G., June 20, 1919, *Report to Mission Board*.

5. A Mexican dollar, at that time, was equal to about 50 cents U. S. currency. The term Mexican dollar is used interchangeably with the term Chinese dollar.

with the hope of gradually replacing the church deacons and have the students run their own affairs. As the students by this time were of a more mature type, it was not long before they had the matter in their own hands entirely. In later years, Mission aid on food was gradually reduced until it was entirely done away with.¹

Boys from outside of the Mission area were the first to be charged tuition. This was done since the school was always over-crowded and it was felt that the local boys should have preference. Furthermore, boys coming from areas of other missions did so because they found tuition cheaper here than in the mission school of their own area. In later years the local boys were also charged tuition but never as much as those coming from the outside.

As time went on more room was provided and more grades added so that the enrollment steadily increased from forty boys of the first year to one hundred and thirty-five in 1924.² As a rule it was only the lack of room that limited the enrollment. The boys came mostly from the farm. In the 1922-23 school year, their ages ranged from seven to twenty-seven, about one-third were married, some having children, and another third were engaged to be married.³

The course of instruction has always been the same as that offered in the Government schools (even using the same text books), with the addition of instruction in Bible and singing. The missionary in charge describes the extra-curricular activities as being of very much the same nature as such activities would be in America. A literary society meets every two weeks. The Y. M. C. A. among the students is a vital organization with its various committees and group activities. A Gospel team of eight students goes out in pairs on Sundays to four neighboring villages to do Sunday School work. There are daily devotional services, mid-week prayer-meetings, Christian Endeavor societies, and

1. Kaufman, E. G., *Educational Work of our Mission*, MS.; *Ex. Com. Report*, May 17, 1926.

2. Kaufman, E. G., *op. cit.*, p. 1; Also, *All-Menn. Conv. Report*, 1925, p. 24.

3. *Ibid.*

other activities of a similar nature. Athletics also are given due attention.¹

Originally the school enclosure was very small, one hundred by thirty-three yards. As time went on, one plot after another was added until the entire yard was increased to three acres. The equipment and buildings at first were very inadequate and crowded. In rooms fourteen by fourteen feet, ten boys were expected to study and sleep. The beds were made of boards nailed together six by fourteen feet, and placed along one entire side of the room. A wooden cabinet with a locker was provided for each boy. The only other furniture in each room was a simple table and three benches. In time more room was provided and these conditions were improved. The buildings used for lodging purposes are of a little higher standard than the average Chinese home, although care is taken not to alienate the students too much from their home circumstances while they are acquiring a taste for somewhat better conditions. All rooms are white washed, glass windows and foreign doors are provided, and the kitchen and dining room are screened.²

Beginning in 1916 three Chinese teachers were employed. Only one was a Christian with a modern high school education, the other two were elderly men with the old type of Chinese training. The standard was gradually raised and in 1923 there were seven teachers employed, two of whom were college graduates.³

2. *Other Boarding Schools.* In 1918 a girls' boarding school was opened at Kai Chow. In 1923 this school had an enrollment of fifty-seven pupils, with three teachers employed.⁴ In 1922 a boarding school for boys and another for girls were begun at Taming Fu. In 1924 the girls' boarding school at Taming Fu had an enrollment of forty-five pupils.⁵ All three of these

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1. Kaufman, E. G., *Report to Board*, Oct. 13, 1924.
 2. Kaufman, E. G., *Educ. Work of our Mission*, p. 1.
 3. *Ibid.*
 4. *Ibid.*, also, *The Mennonite*, Feb. 13, 1919.
 5. Kaufman, E. G., *op. cit.*, p. 2.

boarding schools operate on very much the same general plan as the boys' boarding school at Kai Chow described more in detail above. The general plan of the Mission is to have a boys' and a girls' boarding school at each of the two main stations, Kai Chow and Taming Fu.¹

3. *City Day Schools.* In 1923 the Mission decided to open a day school for boys and another for girls in each of the six county seats located in the area of the mission field.² For these schools the Mission furnishes quarters, furniture, teachers and, in fact everything except books. The location of these schools in county seats is thought to be of sufficient strategic importance to warrant considerable expense to establish and maintain them. They are to serve as an entering wedge for the Gospel in these places.³ Later the river port, although not a county seat, was also supplied with such schools. Hence, in 1925 the Mission had seven of these city day schools for boys and seven for girls, with two hundred and forty-nine boys and one hundred and sixty-nine girls enrolled, or a total of four hundred and sixteen pupils, with a staff of twenty-two teachers.⁴

4. *Village Day Schools.* In 1918 the first country day school was started in the little village of Ch'eng Chuar, not far from Kai Chow. The plan was that the community furnish quarters, furniture, and everything needed, excepting the Christian teacher. For him the Mission was to be responsible.⁵ In 1919 the Workers' Conference passed the following resolution:

"That we greatly urge the opening of village day schools in our field according to the plan that the Chinese provide the building and furniture, and the Mission arrange for the person who is to teach during the week and do evangelistic work on Sundays."⁶

Many calls came from various parts of the field to open day schools on this basis and soon the Mission had to make other

1. See, *Mission Educational Policy*, below.

2. *Ex. Com. Report*, May 8, 1923.

3. Kaufman, E. G., *Educational Work of our Mission*, p. 3.

4. *Educ. Com. Report to Workers' Conf.*, MS., for 1925.

5. Kaufman, E. G., *op. cit.*, p. 3.

6. *Workers' Conf. Report*, Sept. 9, 1919.

arrangements in order to meet the demands.¹ Even with higher standards these schools increased rather rapidly. In 1924 the entire mission field was divided into two districts, according to the territory of the main stations, Kai Chow and Taming Fu, and a Chinese superintendent put in charge of each district. The superintendents were provided with bicycles to enable them to make their visits. They have done much to elevate the standard of these schools and to unify and coordinate the whole system with the general educational policy of the Mission.² In 1925 there were thirty village day schools for boys and nine for girls, with 953 pupils enrolled (802 boys and 151 girls), and thirty-nine teachers employed.³

5. *Middle Schools.* In connection with the boys' boarding school at Kai Chow there was introduced a full junior middle school course in 1923.⁴ The demand for this could not be met earlier because of lack of room, hence some of the more promising boys had, for some years, been sent to schools of other missions.⁵ In the first year forty students enrolled for junior middle school work, eight of whom were graduated in spring. Only two of the entire forty were from outside of the Mission field and only five came from Government schools.⁶

In 1925, the first year of junior high school work was offered in the Kai Chow girls' boarding school while the succeeding years were to be added as needed.⁷ The attempt was also made to offer the first year of middle school work in the boys' and girls' boarding schools at Taming Fu, which, however, was soon abandoned.⁸

In 1925 a two-story building for the boys' middle school at Kai Chow was erected. The Chinese showed their interest in the

1. See *Mission Education Policy*, below.

2. *Educ. Com. Report to Workers' Conf.*, Nov. 4, 1924; also, *Ex. Com. Report*, June 16, 1924.

3. *Educ. Com. Report to Workers' Conf.* for 1925 session.

4. *Ex. Com. Report*, May 8, 1923.

5. See paragraph on *Students away in Advanced Schools* below.

6. *Educ. Com. Report to Workers' Conf.*, Nov. 6, 1923.

7. *Ex. Com. Report*, Nov. 8, 1924; Also, *Workers' Conf. Report*, Nov. 6, 1923, Resolutions No. 23 and 27.

8. *Workers' Conference Report*, Dec. 2, 1925; Voth, W. C., *Letter*, Feb. 24, 1930.

educational work of the Mission by contributing materially toward the erection of this building. The missionary in charge speaks as follows concerning this:

“Our latest endeavor along educational lines was the erection of the new building at Kai Chow. Although most of the funds for this building came from America, an appeal was also made to our Chinese friends to contribute. . . . They responded nobly. A total of 250 people gave over \$2,000 Mexican.”¹

This action on the part of the Chinese, three-fourths of these contributors being non-Christians,² was exceptional in the history of the Mission as an expression of confidence and good will regarding any phase of the Mission's activities.³

6. *Bible Schools.* In 1924 a Bible School affiliated with the middle school at Kai Chow, was opened.⁴ The main purpose of this school was to train leaders for country communities.⁵ Only Christians with at least a primary education were admitted. The course covered three years of work. In 1925 a Bible school for women, but of a much lower standard, was begun at Taming Fu.⁶

7. *Students Away in Advanced Schools.* A small Mission can hardly afford to go further in its educational system than through middle school, and so, either must do without better prepared Chinese workers, send local students away to advanced schools, or get prepared men from the outside. This Mission early saw the need for such prepared workers and has followed the policy of preparing local men by sending them away to school—in the meanwhile using prepared men from other Missions. In 1922 there were eight boys supported in a neighboring Presbyterian middle school, six in a neighboring Baptist

1. Kaufman, E. G., art. *All-Mennonite Convention Report*, 1925, p. 24.

2. Kaufman, E. G., art. *Mission Quarterly*, Sept. 7, 1925, p. 7.

3. The hospital, church buildings, and other matters have also received some financial Chinese support from time to time but never to this extent.

4. *Ex. Com. Report*, Nov. 8, 1924.

5. *Mission Quarterly*, article, Dec., 1925, p. 13.

6. *Ex. Com. Report*, June 12, 1925.

middle school, three men in college and also three girls away studying.¹ In later years, as the Mission developed its own middle schools, the number of students away decreased.

The students receiving special help on their advanced education do so only under contract, either to serve the Mission later or to pay back the money used.² For the year 1926-27 a total of thirty students were in school on money loaned by the Mission under contract, as follows:

Six boys in Kai Chow junior middle school...@ \$ 30.00 Mex.

Twelve boys in Kai Chow Bible school.....@ \$ 40.00 Mex.

Five girls in Kai Chow junior middle school..@ \$ 30.00 Mex.

Four boys away in senior middle school.....@ \$150.00 Mex.

Three boys away in seminary.....@ \$150.00 Mex.

In the fall of 1930 two Chinese young men, former graduates of the Mission middle school at Kai Chow, came to America, not under Mission contract but helped by individuals interested in the Mission, to complete their college course in Mennonite institutions in this country.

8. *Summer Schools.* Besides some kindergarten work two afternoons a week by missionary ladies, done at the station with street children who are not in school, something has also been done along that line during the summer months by the older students. To quote:

"During the summer months our more mature students are active along the line of vacation Bible school work. The past year eighteen of these boys worked in their respective home communities and gathered over three hundred and fifty non-Christian children for a six weeks' course of Bible stories, Christian songs, Chinese characters, elementary figures, and organized play."³

It was early recognized that one of the great problems was to secure better trained teachers and as soon as possible a normal course was introduced in the junior middle school at Kai Chow.⁴ But even before this could be done the following decision was passed in 1922:

1. *Ex. Com. Report*, June 12, 1925, p. 33.

2. *Ex. Com. Report*, March 26, 1925.

3. Kaufman, E. G., art. *All-Mennonite Convention Report*, 1925, p. 23.

4. *Ibid.*, p. 24.

"That a four to six weeks' short course for all men day school teachers in our field be given at Kai Chow this summer. . . . If possible some of our college men are to serve as teachers—details to be left to the missionary in charge."¹

The experiment worked out so well that it was made a permanent feature of the Mission's program. In 1923 the plan was extended to include the evangelistic workers also. Some of the more advanced students substituted for evangelists and teachers where necessary, so that these could attend the institute.² Later the program was developed still more as the following two resolutions indicate:

"That in connection with the summer institute for teachers and evangelists, a women's school be arranged for, with special courses for them."³

"That the summer institute program is to be worked out so as to cover, in a period of years, a definite course of study."⁴

In another connection it is noted that the village day school boards were to engage only such teachers who were approved by the Mission. We note here that one requirement to secure a teacher's certificate was attendance at the institute and successful passing of the examinations.⁵ The institute course finally was developed and arranged so as to meet the needs of the teachers, evangelists and Bible women. Chinese workers with college preparation usually teach the more advanced classes. The increase in the enrollment from year to year indicates that this work meets a need.

1922.... 22 enrolled, teachers only.

1923.... 51 enrolled, teachers and evangelists.

1924.... 102 enrolled, teachers, evangelists and Bible women.⁶

9. *The Chihli-Shansi Christian Educational Association.* In accordance with suggestions of the 1921-22 China Educational Commission, the China Christian Educational Association is com-

1. *Ex. Com. Report*, April 17, 1922.

2. *Mission Quarterly*, Feb., 1927, p. 7.

3. *Workers' Conf. Report*, Nov. 6, 1923, Resolution No. 25.

4. *Ibid.*, Resolution No. 26.

5. See *Missionary Educational Policy* below.

6. *Educ. Com. Report*, Aug. 2, 1924.

posed of representatives of the various smaller and provincial Christian Educational Associations, which in turn are composed of the interested Missions in the respective territories.¹ The General Conference Mennonite Mission for some years, after 1920, actively cooperated in the work of the Chihli-Shansi Christian Education Association.² The Mission had a representative on the General Council of the Association,³ and contributed its apportioned share each year to defray Association expenses.⁴ The traveling secretary of the Association visited the main schools of the Mission in 1923.⁵ The Mission's plan for the promotion of country schools, upon request of the Association secretary, was published in the *Association News Bulletin* in 1923, and again in 1925. According to the Association secretary the plan had considerable influence on the practices of other missions.⁶

10. *Government Registration.* Registration of the Mission schools with the Government was discussed at different times, but so far no agreement on the field, as to what ultimately should be done, has been reached.⁷ The Foreign Mission Board in America, however, has already satisfied itself that ultimately registration is the only solution. At the Board session in 1931 the following resolution was adopted:

“Resolved, that we inform the China Mission Conference that we are convinced that the time has come when we should comply with the wishes and efforts of the Chinese Government regarding the registration of our schools. This decision we base upon the cumulative information that is gathered from many of the largest mission boards working in China, from many of the best informed and most influential Chinese Christians, and which we believe is well summarized in the syllabus on the subject by A. L. Warnshuis.

1. See, *Christian Education in China, Commission Report*, 1922, pp. 49-54.

2. *Ex. Com. Report*, June 5, 1920.

3. *Ibid.*, June 1, 1921.

4. *Ibid.*, May 8, 1923. In later years this connection was severed.

5. *Educ. Com. Report to Workers' Conf.*, Nov. 6, 1923.

6. Payne, Jessie E., Sec., *Letter*, April, 1925.

7. *Ex. Com. Report*, March 15, 1926; also, *ibid.*, May 3, 1926.

"We realize that registration of our schools with the Government will make courses in religion in the Middle school elective to the students, and will legally prohibit such courses in Primary schools, but we are also keenly aware that much practical Christian instruction can be given by word and example in all phases of school work without compulsory attendance at special courses, and that direct Christian instruction can be given to school children outside of regular school hours."¹

The relation of Mission schools to the local Government schools has always been friendly. The Kai Chow boys' boarding school and the Kai Chow Government school for boys' have co-operated on a number of projects in the past, such as debates, athletic meets, patriotic programs and parades.

11. *General Considerations.* The entire school system of the Mission is built up so that the lower schools serve as feeders for those of a higher grade, culminating in the junior middle schools.² There are no definite plans as yet for a senior middle school although there has been some discussion of cooperating with the Canadian Presbyterian neighbors on the project. Some interest in the direction of cooperating with one of the Christian universities in North China in the matter of higher education has also been manifested in recent years.³

The purpose of the schools has been stated by one of the workers in the following words:

"Our aim is to work so effectively that if, for example, we have sixty girls in our school, that shall mean for the future sixty Christian lighthouses, the starting of sixty Christian homes, or sixty centers from which radiate the light and life as found in the Gospel."⁴

The Educational Committee has stated the aims of the school work to be:

"(1) To train Christian leaders. (2) To provide Christian training for Christian children in a Christian atmosphere.

1. *The Mennonite*, March 5, 1931, Mission Board Report, Resolution No. 16.

2. *Workers' Conf. Report*, Nov. 6, 1923.

3. *Menn. Gen. Conf. Report*, 1929, p. 124.

4. Goertz, E., art. *All-Mennonite Conv. Report*, 1927, p. 41.

(3) To develop an educated and intelligent Christian constituency. (4) To win non-Christians to Christ.''¹

It is worthy of note that already in 1925 twenty-five of the Chinese co-workers in the Mission were former students of the boys' boarding school at Kai Chow.²

Some years ago the home Board inquired as to the possibility of friends in America to support Chinese children in school. The Workers' Conference answered that it "strongly favored self-support by the Chinese as far as at all possible" and was not in favor of an extensive system whereby friends in America would be supporting Chinese children in school.³

Only well prepared Christian teachers are employed. The educational work is closely related to the evangelistic. Out of the vacation schools have grown village day schools and with these came Sunday services for young and old. Gradually small congregations have been established in various places, partially as a result of the school work.

12. "*The Educational Policy.*" The program for educational work adopted at the Workers' Conference held Nov. 6, 1923, we quote in full:

"EDUCATIONAL POLICY

"I. *Country Day Schools.* (a) The location of a day school shall be, if possible, in some market place or town. (b) That co-education, wherever possible, should be encouraged in the first three grades of the elementary school. (c) All these schools as soon as practical shall be managed according to the plan adopted by the Mission-conference. The plan is to encourage the country day schools, outside the Hsien cities, gradually to become independent.

"1. *Central Board of Education.* There shall be a Central Board of Education in each of our main centers of work, Kai Chow and Taming Fu, which is to be composed of the missionaries in charge of these schools and two Chinese elected by the station churches. This Central Board of Edu-

1. *Educ. Com. Report to Workers' Conf.*, 1925.

2. Kaufman, E. G., art. *All-Mennonite Conv. Report*, 1925, p. 24.

3. *Workers' Conf. Report*, Sept. 9-12, 1919.

education shall have general oversight of and maintain Christian schools in its fields according to the following plan.

"2. *Local School Board.* Any village or market place, desiring a Christian school shall create a local school board. This board shall be composed of at least two members who shall be Christians if possible, and shall be approved by the Central Board. It shall have charge of the local school.

"3. *Equipment and Finances.* The community, through its local school board, shall furnish buildings and all equipment for each school. The Mission shall make a "grant in aid" to these schools through its Central Board on the following basis: five dollars Chinese money a month, twelve months a year, for each teacher, and one dollar Chinese money a year per student. A school existing when this plan goes into effect shall be considered as new, and no reduction for the first three years of the existence of any school shall be made. But after the third year there is to be a reduction of fifty cents Chinese money on the allowance each month per teacher every year following, however the allowance per pupil shall remain the same. For example, when a school is opened, one teacher and twenty pupils would entitle the school to eighty dollars (Chinese money) allowance per year for the first three years. The fourth year, the reduction would make the allowance only seventy-four dollars, and the fifth year sixty-eight dollars, and so on, until in ten years the allowance would be down to twenty dollars Chinese money. Grants to the local boards shall be paid monthly or quarterly depending upon what is considered best.

"4. *Teachers.* The local school board selects and hires its own teachers in accordance with the following regulations: (a) He must be a Christian, baptized, and of good standing. (b) He must have a certificate issued by the Mission Educational Committee. In the issuing of these teachers' certificates, the Educational Committee should take into consideration the following facts: attendance at the Mission summer institute, grades made, past education, experience in teaching, character and Christianity. Only in exceptional cases a certificate may be issued to persons who have, for good reasons, not attended the institute. Certificates shall be issued annually, and shall be valid for one year only. (c) The teacher's salary shall be decided upon and paid by the local board. It may be more than the total allowance of the Mission for the school but it must not be less. (d) Teachers shall make regular reports to the one in charge, shall follow the course of study

prescribed by the Educational Committee, and comply with regulations pertaining to them and their work.

“5. *School Equipment.* (a) The room in which the school is to meet must be large enough for at least twenty pupils. (b) The community shall furnish twenty pupils before a school is opened, and the Mission shall discontinue the grant if the enrollment drops below fifteen. (c) A school shall have an enrollment of thirty pupils to engage a second teacher. If the enrollment drops below twenty, the grant of the Mission for the second teacher shall discontinue. To employ two teachers, more than the first three years of the elementary grades shall be taught. (d) The length of each school year shall be at least nine months. (e) These rules and regulations may be changed whenever the Mission considers it wise to do so.

“II. *Hsien Schools.* The schools opened in Hsien cities are to be day schools only, and are to include all six elementary grades. The Mission is to furnish buildings and all equipment. The school is to have at least twenty pupils and only one teacher where the first three grades or less are taught; two teachers where there are more than three and less than six grades taught, each grade having at least five pupils; and three teachers where all six grades are taught with at least five pupils in each grade. Each school is to have, if possible, a local school board consisting of two Christians. These schools shall be in charge of a missionary appointed by the Mission, on recommendation of the Educational Committee.

“III. *Station Schools.* Kai Chow and Taming Fu are to have elementary and junior middle boarding schools at each of the stations. As the other schools increase and the station schools become crowded, the lower grades shall be gradually discontinued at the station schools. The first year junior middle school shall not be introduced until there is a class of ten, and the complete course shall not be given until there is a class of twenty. The day schools shall be feeders for these higher schools.

IV. *Married Women Schools.* Each of the stations shall maintain a special school for married women.

V. *Summer Institute.* There shall be an institute in the summer months of each year for all teachers. This summer work shall fit the teachers for better service. Attendance is required to receive a teacher's certificate. The institute program is to be worked out and supervised by the Educational Committee.”

Later, Chinese district superintendents for the country schools were added, and the item regarding a middle school at Taming Fu was reconsidered and dropped.

13. *Summary and Statistics.* Statistics for the year 1925 were as follows:¹

	<i>Boarding Schools</i>			<i>Hsien Schools</i>			<i>Village Schools</i>			
	<i>Boys</i>	<i>Girls</i>	<i>Total</i>	<i>Boys</i>	<i>Girls</i>	<i>Total</i>	<i>Boys</i>	<i>Girls</i>	<i>Total</i>	<i>Grand Total</i>
No. Schools	2	2	4	7	7	14	30	9	39	57
No. Students	154	118	272	249	167	416	802	141	953	1641
No. Teachers ...	...	...	26	...	...	22	...	...	39	87
J. M. S. Graduates	5	...	5	...	...	...	...	...	...	5
Prim. Graduates..	17	22	39	7	...	7	...	...	...	46
Bible School	9	...	...	...	...	...	...	...	...	9
Sum. School	71 teachers			22 evangelists			13 Women			106

The Educational Committee reported the following financial statement for 1923.²

“(1) Approximate amount of foreign money invested in land, buildings, and equipment for educational purposes \$17,500. (All in boarding schools and city day schools.)

“(2) Approximate amount of Chinese money invested in land, buildings, and equipment for educational purposes \$2,500. (All in country village day schools.)

“(3) Approximate amount of foreign money used for running expenses in the last year for educational work \$4,600. (All educational budgets for the year.)

“(4) Approximate amount of Chinese money spent in the last year for board, tuition, books, rent, and other matters connected with schools \$2,000.” (Tuition only amounted to about \$150.)

In 1926 the Mission Board reported the educational buildings of the Mission in China to have cost about \$20,000, while the total budget for educational work for that year was \$10,000 of which about \$250 was to come from school fees.³

1. *Educ. Com. Report to Workers' Conf.*, 1925.

2. *Educ. Com. Report to Workers' Conf.*, Nov. 6, 1923.

3. *Menn. Gen. Conf. Report*, 1926, pp. 112-13.

All these figures take on more meaning when it is remembered that the educational phase of the Mission had developed to these proportions in only a decade. The survey made of *The Christian Occupation of China* by the China Continuation Committee, published in 1922, disclosed the fact that the General Conference Mennonite Mission had more children in school per church members than any other mission in North China.¹

During and after the evacuation the educational work has suffered more than any other phase of the Mission's activities. Mainly due to the restless conditions and the recent attitude of the Chinese Government toward Christian education, this work has at this writing not yet been brought back to its former level. In 1926 the Mission² was operating a total of sixty schools with 1767 students enrolled and seventy-seven teachers employed, whereas by the end of 1929 all schools of the Mission had already been closed for more than a year, excepting fifteen city day schools with 594 pupils enrolled and thirty-one teachers employed.³ That the Foreign Mission Board plans to have the educational work given its proper emphasis again as soon as possible is evident from action taken at their 1931 session. Part of the resolution urging the registration of schools in China reads as follows:

"We are further convinced that if our efforts to build a strong native Christian church in China are to be successful, a well trained, as well as deeply consecrated, leadership must be developed among the youth of the Chinese church. For this purpose we believe that every effort possible should be made to further education to the extent of the Middle School (High School.)"⁴

E. SOCIAL ATTITUDES

The social attitudes of the Mission have found expression mainly in relation to national missionary organizations in China, neighboring missions, and the Chinese.

1. *Survey of Christian Occupation of China*, p. 62.
2. *Menn. Gen. Conf. Report*, 1926, Board Report, p. 112.
3. *Educ. Com. Report to Workers' Conf.*, 1929.
4. *The Mennonite, Mission Board Report*, Resolution No. 16.

1. *Attitude Toward National Missionary Organizations.*

Early in 1919 the statement of comity as proposed by the China Continuation Committee was accepted by the Mission.¹ This statement had special reference to boundary lines between mission fields, using Chinese workers coming from other missions, and matters of a similar nature which have caused friction between various missions. At the National Christian Conference held in Shanghai in 1922 the General Conference Mennonite Mission also had its representatives.²

As pointed out elsewhere, the Mission from the very beginning of the organization of the Chihli-Shansi Christian Educational Association has, for some years, had a representative on the Executive Council of the Association and carried its share of the financial expenses connected with the work.³ When the problem of erecting a hospital arose, the question as to where it should be built and what kind of building should be constructed was submitted to the China Medical Association for review, whose suggestions were followed as much as possible.⁴

In famine relief the Mission has cooperated with the China Relief Commission as the following resolutions show.⁵

“That in answer to Bishop White’s letter calling for foreign and Chinese workers to help in the supervising of the construction on the Yellow River dyke . . . we promise two foreigners and at least six Chinese workers.”

“That famine relief money received is not to be used in our field but is to be sent to the regular treasury of the China Relief Commission, since the need in other parts of China is greater than in our own.”

Later two members of the Mission assisted in relief-work outside of the field occupied by the Mission. P. J. Boehr for some months helped in road construction and Miss Metta Lehman in taking care of starving children at Te Chow.⁶

1. *Workers’ Conf. Report*, Sept. 9-12, 1919.

2. *Ex. Com. Report*, May 25, 1922.

3. See section on *Educational Work*.

4. *Ex. Com. Report*, Feb. 27, 1924; Dec. 23, 1924; Mar. 26, 1925.

5. *Ibid.*, June 19, 1921; Jan. 1, 1923.

6. *The Mennonite*, Dec. 1, 1921.

2. *Attitude Toward Neighboring Missions.* The Canadian Presbyterian Mission, the China Mennonite Mission Society, the Houlding or former South Chihli Mission, and the Nazarene Mission are neighbors to the General Conference Mennonite work. The early missionaries, Mr. and Mrs. H. J. Brown, began their language study at the China Mennonite Mission Society.¹ In 1922 the General Conference Mission sent two orphan girls to the orphanage of the China Mennonite Mission Society, since they had no orphanage of their own, and supported them there until they were old enough to return and attend school.² In 1920 all the Chinese workers of the General Conference Mission attended a summer Bible course at the other Mennonite Mission.³ Various attempts have been made to bring about a closer fellowship and cooperation between the two groups.

The relationship with the Canadian Presbyterian Mission has probably been most helpful, since this work was older and of a high order in every way. For some years before the extension of the General Conference Mennonite field, the Canadian Presbyterian river port at Taokow served as a receiving station for the Mennonite Mission supplies. Before the Mennonite Mission had its own doctor, a Presbyterian doctor was called in a few instances of extreme need. On the other hand, a Mennonite nurse assisted on occasion of Presbyterian need.⁴

When the matter of field extension arose a committee was sent to discuss the problem with Rev. Houlding at Taming Fu, who welcomed the proposed move. Later negotiations to cooperate in educational work on the "Houlding Farm,"⁵ and still later to buy the "Farm,"⁶ however, never culminated. Mr. Houlding was the head of the former South Chihli Mission, and upon his death there was some indication that what little was left of

1. See section on *Early History* of the Mission.

2. *Ex. Com. Report*, Jan. 4, 1922.

3. *Ibid.*, May 31, 1920.

4. *Ibid.*, Jan. 1, 1923. This Canadian Presbyterian Mission was later taken over by the United Church of Canada and the name changed accordingly.

5. *Workers' Conf. Report*, Nov. 6, 1923.

6. *Ex. Com. Report*, Feb. 27, 1924; July 22, 1924.

the once more prosperous independent Mission would be disposed of, hence these negotiations.¹

The Nazarene Mission is also doing work in Taming Fu and was approached in 1922 as to the possibility of cooperating in medical work. This was, however, not favored by them.²

3. *Social Attitudes Toward the Chinese.* The social attitudes of the Mission toward the Chinese are exemplified in matters relating to the poor, the native Chinese workers, law suits, and Chinese customs of marriage and burial.

a) *Attitude Toward the Poor.* It has been pointed out that it is not the general policy of the Mission to take poor children, needing Mission help on food and clothing, into its schools. When occasion demanded, however, the Mission took active part in famine relief, even outside of its own territory. At one time an effort was made to help poor women by giving them cotton to spin thread, weave cloth, and make bedding or clothing. This material was sold and with the cash more cotton was bought and the process repeated. The experiment grew to considerable proportions but was discontinued when somewhat less severe conditions again prevailed.³

b) *As Expressed in the Attitude Toward Chinese Workers.* The living quarters for the Chinese Mission workers are provided by the Mission either by erecting or renting buildings.⁴ Their salaries have always been gauged according to what other larger missions of North China pay workers of equal preparation and experience. In 1926 the salaries of evangelists ranged from \$45 to \$210 (Gold) per year, Bible women from \$25 to \$55 and teacher salaries from \$40 to \$200, all depending upon training and experience.⁵

1. Since then this work has been taken over by the National Holiness Association and the "Farm" is to be used by Dr. Mary Stone for an orphanage. Goering, S. J., *Letter*, Feb. 8, 1931.

2. *Ex. Com. Report*, Oct. 24, 1921; also, May 25, 1922.

3. *Ex. Com. Report*, Sept. 20, 1920.

4. *Ibid.*, May 8, 1923.

5. *Menn. Gen. Conf. Report*, 1926, p. 113.

c) *Law Suits and Court Cases.* Such problems as what to do in case of materials being stolen, contracts for production and delivery of building material being broken, or other complaints of the Mission against Chinese, are unavoidable. Mennonites are known for their position against seeking redress by means of lawsuits, and it is interesting to note the attitude of their missionaries on this point. That there was considerable difference of opinion regarding this matter is indicated by the following two resolutions:¹

“That in regard to charging interest on any funds locally, and the matter of lawsuits we abide by the instructions given by the American Consulate July 9, 1924 and July 29, 1924, namely: that we shall not take interest, and that concerning lawsuits we cannot go contrary to treaties, that is, we shall not appeal to the local court.”

“That no individual shall take matters in which the Mission is involved, either financial or otherwise, up with the local officials or with the United States Consulate before it has been passed upon by the Executive Committee of the Mission. In an emergency, however, the case may be announced to the local official but must at the same time also be submitted to the Executive Committee.

The above resolutions also reflect other questionable practices, besides lawsuits, regarding which there seems to have been a difference of opinion. In the history of the Mission over one hundred cases have been referred to the Magistrate at the Kai Chow station alone.² This non-Mennonite practice was finally curbed. The two following resolutions of a later date in the same year indicate that the above decisions, in part at least, were effective.³

“That the matter of Hsieh Hsiu Ying having \$200. Mission money stolen from him on his trip, be written up and a copy sent to both the Consulate and the local Magistrate.”

“To refer Mr. . . . request regarding the Mission money that Wang Chang Chi owes, to the Consulate.”

1. *Ex. Com. Report*, Mar. 26, 1925, Resolutions No. 8 and 9.

2. Goering, S. J., who lived in the city and made special investigations concerning this matter, substantiated this figure in an interview June 1, 1928.

3. *Ex. Com. Report*, July 6, 1925, and Nov. 25, 1925.

d) *Mission Attitude Toward Chinese Marriage and Burial Customs.* The question of the Christian attitude toward customs and practices connected with marriage and burial has been a problem of long standing for missions. At a Workers' Conference in 1921 the question whether missionaries should officiate at the marriage of non-Christian Chinese, if asked to do so, was discussed. There was no objection to this practice. In this connection the matter of just what could be retained in the non-Christian Chinese marriage and burial practices also came up and was discussed but no decision was reached.¹ For some time many Chinese Christians felt that missionaries were inclined to deal in somewhat of an unchristian spirit with Chinese customs and in autocratic fashion insist upon American practices which had little or nothing to do with religion. Hence a committee was appointed, composed of three Chinese Christians and three missionaries, to go over the whole problem carefully and report. The report and recommendations of this committee were adopted by the Executive Committee and the Workers' Conference in 1924.² The matter is of sufficient importance to be quoted in full here as it shows the Mission's concern in items which, however important, are of a nature requiring ultimate decision by the indigenous Chinese Church. The policy as adopted reads as follows:

"POLICY ON ENGAGEMENT, MARRIAGE AND BURIALS

"The marriage institution has been ordained by God and honored by Jesus Christ, therefore in the Church of Christ marriage should be held in honor and esteem.

"(1) *Engagement* (a) A Christian's engagement to a non-Christian is discouraged. The Bible teaching is clear on this. (b) The situation should be considered and care taken not to offend against the Church's regulation on marriage. Because of the greater danger in case of a Christian girl marrying into a non-Christian family, such engagements should not be made; while a Christian boy may become engaged to a non-Christian girl. (c) If the girl has become engaged to a non-

1. *Workers' Conf. Report*, June, 1921.

2. *Ex. Com. Report*, Nov. 8, 1924.

3. This is a free translation from the Chinese.

Christian boy before she was a Christian, the Christian custom of marriage and the boy's duty to become a Christian, is to be made clear to the boy's family; but if they are unwilling to listen to the admonition, and he does not decide to become a Christian, the girl is to return the engagement papers and presents, and thus break the engagement. (d) If both homes are Christian, an engagement should not be broken unless both families concerned agree on the matter. (e) Discretion is urged in the giving of gifts upon betrothal. This should not be overdone. (f) There may be a go-between for engagements. Betrothal shall be in harmony with the parents' wishes, while the boy and the girl shall also be consulted in the matter. No forced betrothal shall be consummated. (g) Betrothal of either boy or girl shall not take place before the age of sixteen.

“(2) *Marriage Customs and Rites.* (a) Marriage of either boy or girl shall not take place before the age of eighteen. (b) There shall be liberty as to the marriage garb worn. (c) All customs which are in contradiction to Christian teachings (such as idol worship, and k'o-t'ow to heaven and earth) are forbidden, and noisy serenading is not to be connected with weddings. (e) The ceremony is conducted by an ordained minister of the Gospel. The bride and groom come before the marriage altar where they stand or kneel while the ceremony is performed. The minister reads a suitable passage of scripture, preaches a short sermon, and offers prayer. After the ceremony the young couple bows to each other and to their parents. Then the pastor pronounces the benediction. (f) No man shall have more than one wife at a time, nor shall the Christian man or woman marry a person who is in the marriage relation with another.

“(3) *Burial Customs and Rites.* (a) When people are sick they shall be given the best of care. One should read the Bible with them, and pray and sing for them. (b) After death, wash the body and put on clean clothes. Announce to relatives and friends when the body is to be put into the coffin. The rich and poor shall govern themselves according to their circumstances as to the clothes and coffin they buy for the dead. All superstitious, idolatrous, and false practices shall be avoided. (c) For mourning, the men may wear a black cloth on the arm, and the women on the chest, or, they may wear white clothes as is the custom. During the period of mourning no silk or fine and expensive clothes should be worn. (d) The corpse is not to be kept longer than from three to

seven days before being buried. (e) In the mourning procession, after the religious services, the men are to precede and the women to follow the coffin to the grave. (f) At the grave there is also to be a short Christian service. (g) There is to be liberty as to matters of tombstone, trees, and flowers at the grave. (h) Mourning for parents is to last three years. (i) During the few days before burial, such practices as: Bible reading, singing, prayer, and regular Chinese funeral bands, are permitted. (j) The order of the funeral service is: Prayer, Bible reading, announcements, singing, a short history of the deceased, singing, sermon, and benediction."

F. DEVOLUTION

The process of devolution has partly expressed itself in evangelistic work, in educational work, and in the whole administration of the Mission.

1. *In Evangelistic Work.* Local congregations select their own pastor and leader if they pay part of his salary. In 1923 a missionary wrote as follows:

"The Kai Chow Church has taken definite steps toward independence. It has called its own Chinese pastor and pays three-tenths of the salary (the Mission paying the rest) with the understanding that the Chinese church's share is to increase at the rate of one-tenth of the total per year. Besides the salary, they also pay all other running expenses. . . .

"At present we have an arrangement whereby any Christian community may call its own pastor provided they pay at least one-tenth of his salary, the Mission paying the remainder, as soon as a community has at least fifty members."¹

The Chinese also had an opportunity to express themselves on the policy regarding marriage and burial customs. The committee working on this policy was composed of three Chinese and three foreigners. Then too, it has been the custom not to take in any new church members without giving the Chinese evangelists a voice in the decision as to who should be baptized and who had better be asked to wait.

1. Goering, S. J., *Our Chinese Church*, pp. 1-2.

2. *In Educational Work.* As has been pointed out elsewhere the Chinese have considerable control in the matter of the country village schools. These, as well as most other schools, have a local board which is responsible for the school. Their teacher they select from an approved group that has secured Mission teacher's certificates. The Mission grants are given only on the condition that these communities through their local boards look after their own affairs and meet certain requirements. With a Chinese as district superintendent over these country schools there is considerable autonomy. All Mission dealings are carried on through the superintendent who in turn is given a relatively free hand in his work with these schools. All grants are paid through him and, within certain limits, he decides whether a school has come up to the requirements so as to merit a grant and how much.

3. *The Entire Mission Administration.* The question of closer cooperation between the Mission and the Chinese Church was discussed at the Workers' Conference as early as 1921.¹ In 1923 the matter came up again in connection with the Committee on Marriage and Burial Customs. Whereupon it was decided that this same committee, composed of three foreigners and three Chinese, was to work out a plan for more independent Chinese work, and report at the next annual meeting.²

An Executive Committee decision shows that five Chinese were invited to attend the next conference and participate in the discussion of the whole problem.³ There is evidence that the Chinese leaders had for some time felt that they were not given due consideration. In 1924 the Mission had in its employ eight Chinese college graduates besides many high school graduates and it was only natural that this group felt rather ignored.⁴ After working on the problem for a time it was considered best

1. *Workers' Conf. Report*, June 1, 1921.

2. *Workers' Conf. Report*, Jan. 3, 1923.

3. *Ex. Com. Report*, Sept. 25, 1923.

4. In later years most of the Chinese college men lost heart and left the employ of the Mission, which has however not solved the problem so far as the Mission is concerned.

to revise the whole constitution with proper Chinese representation in view, and a special committee for that purpose was elected.¹ In the mean time, however, it was felt that the Chinese Christians should not be left without a voice and the following plan was adopted as a temporary measure:²

“That any Christian community of fifty church members, calling their own preacher, shall receive a total grant, from the Mission, of nine-tenths of the salary of the preacher (according to the Mission wage scale), and be given the power to send a delegate with full voting privileges to our annual meetings. This arrangement is to be valid for one year.”

a) *Proposed Constitution Revision.* In 1925 the Constitution Revision Committee made a report and was asked to continue its work.³ The plan finally favored, in outline, was for the Chinese churches to hold annual conferences attended by duly elected delegates from the churches. At these conferences they were to elect their representatives to serve on a Foreign-Chinese Council, which was to act as an executive committee for the entire work of the Mission. They were also to elect their representatives on the Evangelistic, Medical, and Educational Committees. The missionaries in turn would elect their representatives to serve on the Council and on the standing committees. There was to be equal Chinese and missionary representation on these committees, with a few exceptions.

Accordingly, a Chinese conference, representing the Chinese churches was effected which considered the problem of the new Chinese-foreign organization. During this time the national spirit was making itself more evident all over China and affected the progress of this whole matter. The missionary group felt they were already giving very much to the Chinese, while, as time went on, the demands of the Chinese gradually increased. The question causing special difficulty seems to have been that of the contribution and control of finances. S. F. Pannabecker

1. *Ex. Com. Report*, Nov. 5, 1923; *Workers' Conf. Report*, Nov. 6, 1923.

2. *Workers' Conf. Report*, Nov. 6, 1923, Resolution No. 37.

3. *Workers' Conf. Report*, Nov. 4, 1924.

in an article of February, 1927, expressed himself on this point as follows:¹

“Independent, indigenous churches have been aimed at and a plan has been worked out whereby it is hoped that some churches can be put on that basis. The new constitution provides for Chinese participation and eventual control when their contributions become large enough. Whether making the control depend on self-support is in line with present tendencies, I would not like to say. The most advanced thought is rather away from that idea. . . .”

b) *Full Cooperation the Real Issue.* The above quotation shows that the sensitive point was full cooperation regarding the control of finances. It also indicates that there was no agreement among the missionaries concerning this matter. That the Chinese agreed to the whole plan with that one exception, is shown by a resolution passed at a special session of the Workers' Conference in July, 1927, which reads as follows:

“That we advise the Chinese Conference, that to change Article III of the Council Constitution in regard to the Council treasurer, to the effect of having him elected in the Council from among the Chinese and foreign members seems unadvisable to us, and that the consent to such a change goes beyond our Mission's authority, that we therefore plead for this point and the retaining of the same as it is in the 1926 revised constitution and in the Shanghai translation; further, that if they absolutely ask for this change we shall have to refer it to the Foreign Mission Board.”²

The point of difference now seems to have been narrowed down to the question of giving Chinese the right to hold the office of Council treasurer. Just why the missionaries objected to this is not clear, but it was evidently a lack of confidence on their part in the ability of the Chinese. The reason given, that agreement to such an arrangement would go beyond the Mission's authority does not seem valid, since the whole arrangement in any case would have been subject to the approval of the Mission Board. The missionary group does not seem to have realized the

1. Pannabecker, S. F., art. *Mission Quarterly*, Feb., 1927.

2. *Workers' Conf. Report*, Special Session, July 24, 1927.

deep sense of humiliation and "loss of face" the above resolution would produce as far as the Chinese were concerned, for in September, 1927 they proceeded to elect their Mission representatives,¹ who were to serve on the various committees according to the new Chinese-foreign constitution, evidently expecting the Chinese to adopt the plan at their next meeting. In October, 1927, the Chinese Conference met and discussed the matter at some length, but finally rejected the entire plan because of the discrimination against them as regards the holding of the office of treasurer.² This meant that the issue was now to be referred to the Mission Board.

c) *The Issue Referred to the Mission Board.* It must be remembered that all these things happened during a time of unrest which was accompanied by evacuation of the missionaries all over North China. It was a difficult situation. Ten missionaries were at this time already in America and only a small group was left on the field. The Mission Board was to hold its annual meeting in February, 1928. The missionaries on furlough felt that recent developments of the entire situation were such that they were duty-bound to put their view of the whole matter before the Board at its annual session. A note from the Board stated that this would be welcomed, whereupon the missionaries on furlough drew up a written statement which they presented. From this statement we quote in part:

"Bluffton, Ohio
February 4, 1928.

"Rev. P. H. Richert, Sec.,
Goessel, Kansas.
Dear Board Members:

"Sometime ago the question came up as to whether it would not be well if the China missionaries now on furlough would write a letter to the Board stating just how we feel regarding some of the important questions pertaining to our field. A card from the secretary states that the Board would welcome such a letter and so we have tried to express ourselves on some of the main issues as we see them. . . .

1. *Workers' Conf. Report*, Sept. 20, 1927.

2. Pannabecker, S. F., *Letter*, Oct. 24, 1927.

“Since the controversy has been started on the field and the Board is called upon to decide the matter it seems necessary to us that the Board members should get, at least in a measure, the Chinese point of view before giving its final decision.

“We believe that the Chinese are sincere in demanding that the cooperation should be as complete as possible and that they honestly feel that in order to make it complete the treasury should also be included and that we must have some selfish motive for wanting to withhold it. . . . They are not satisfied that we should open the books to them after the money is spent, but insist on having one of their men on the inside, with at least countersigning power so that they have a check on the money from the time it is received until it is spent. . . .

“As the problem now stands this is a very difficult question for the Board to decide without creating misunderstanding. Should the Board say that the missionaries are wrong and that the treasury should have been included in the plan, then the Chinese will feel justified in their position and say, that since the Board is willing that the money be turned over too, it is clear that it was the missionaries who were trying to hold it back. This would undoubtedly lay the foundation for further suspicion and trouble. Then, if the Board should say the missionaries are right, the Chinese will accuse the missionaries of having influenced the Board against them, or that the Board sided with the missionaries just because they are of the same nationality and race, and not because there was any desire to do what is just. This too, would have a bad effect on the work there. The Chinese have already registered their protest and it is evident that if the Board decides against them they will be very much disappointed and dissatisfied.

“Now, the question arises what is the best procedure for the Board to take in this matter. This, of course, we want to let the Board decide but shall try to make a few suggestions. . . .

“Most of us, feel that the cooperative plan should be worked over together from the very beginning. Probably, the best solution to the problem would be to have the Board refer the whole matter back to the field and ask that another attempt be made to come to some understanding. To some of us the present plan seems somewhat complicated and we feel that a simpler one can be worked out. Then too, the present plan was worked out by the missionaries and submitted to the Chinese, and even though they have more or less agreed to it,

to many of them it is, and always will be, the 'missionaries plan.' Now, in face of the present difficulty the question arises if it would not be well for the Board to suggest to the Chinese that a new constitution, in cooperation with the missionaries, be worked out and that the treasury also be included, on a basis which both the Chinese and the missionaries consider workable. . . .?

"We feel that the Chinese should have the same opportunity to become treasurer as the missionaries have, provided they can meet the same requirements. We also believe that to include the treasury in the cooperative plan will do much to help create good will and confidence, and that it does not necessarily mean a Chinese treasurer at once, or even for years to come, but it will mean that the Chinese have an equal opportunity with the missionaries to help elect a treasurer in whom they have confidence. Since both foreign and Chinese interests must be safeguarded, a system which provides for a treasurer and an assistant treasurer, one a missionary and one a Chinese, would probably be the best and the quickest way to displace suspicion with confidence and trust, besides offering a splendid opportunity to train a Chinese for this office. . . .

"Although we believe that at this time the cooperation should be at least half and half, we feel that whatever the degree of cooperation may be, the basis of it must be mutual confidence and love. The Chinese should not feel that we are trying to hold anything back, as this tends to create suspicion and distrust and makes cooperation difficult if not impossible. We feel that the only cooperative plan that will succeed in the future will be one that gives the Chinese equal opportunity with the missionaries to express themselves on any question pertaining to missionary work. . . .

"In this connection the question arises whether it would be wise for any missionary to return to the field without an invitation from the Chinese. We all agree that it would be well if there would be an expression from the Chinese on this point. . . . We think it would be well if the Board would write to Missionary Pannabecker asking him to get an expression from the Chinese as to how they feel about missionaries and who of those on furlough they wish to have return. . . .

Yours for Christ in China,"

*(Signed by a group of ten missionaries on
furlough in America.)*

The letter being self explanatory no further comment is necessary. The Board met and at length discussed the matter, finally passing the following resolution:

“That we ask the Chinese Conference and the Workers’ Conference to draft a new plan of cooperation between the two bodies, and report such plan to the Board.”

However, because of civil war and unsettled conditions in North China, action on this point was unavoidably delayed and postponed. Evacuation of the missionaries became necessary and further efforts at reorganization of the Mission had to wait until somewhat more normal conditions again prevailed.

G. EVACUATION

Recent political developments and restless conditions have greatly affected this Mission in many ways, some of which shall be briefly discussed.

1. *Treaty Revision.* Although as a rule the Chinese of this district have been quite friendly to the Mission, there was, nevertheless, a feeling, here as in other places, after the “Shanghai Incident” and the following wave of anti-imperialism, that if missionaries were the real friends of the Chinese they would give some expression on the matter of unequal foreign treaty rights. The Workers’ Conference in 1926 expressed its attitude on this point in the following resolution:²

“That we favor the early abolition of extra-territoriality and other unequal treaties, but that, because we as missionaries do not understand all the problems and implications connected with such international matters, we leave it to the respective governments to bring about an amicable solution which shall be for China’s welfare.”

2. *Indemnities.* A number of times in recent years the field occupied by this Mission has been the scene of military operations and battles. In the early spring and summer of 1927 some dan-

1. Richert, P. H., *Letter*, Feb. 21, 1928. See also Board resolution of a later date pertaining to the treasurership on the Field, on page 372.

2. *Workers’ Conf. Report*, Nov. 24, 1926.

age to property belonging to the Mission was the result of fighting in the vicinity of Mission stations. This brought up the question as to whether indemnities for damages of this sort should be claimed, or what the general attitude of the Mission would be on this point. In 1927 the Workers' Conference expressed itself as being opposed to the taking of indemnities by the following resolution:

"That our Mission go on record as being opposed to accepting any indemnities for the loss of life or property."¹

The above resolution is all the more significant in view of the recent military occupation of Mission homes and other buildings which involved considerable damage.²

3. *Military Protection.* This being a Mennonite Mission it is surprising that there is no action to be found regarding the matter of military protection of missionaries on the field by the American Government. The group of missionaries on furlough in America, however, have taken such action and expressed their unanimous stand in their above referred to letter to the Mission Board in these words:

"In regard to military protection we agree with the resolution adopted in Atlantic City at the Foreign Missions Conference, 'Resolved that in the judgment of this conference the use or threat of military force is in general a serious hindrance to the missionary work and that effort should be made to secure for those missionaries desiring it the privilege of waiving their right to such protection.'"³

4. *Unrest and Evacuation.* Early in 1927 conditions became more threatening and American Consulates everywhere urged missionaries from the interior to leave for the coast cities. At a special conference, held April 4, 1927, the following resolutions were passed:

"That in view of the present chaotic conditions in China

1. *Workers' Conf. Report*, Sept. 20, 1927.

2. The total loss sustained due to military operations is estimated at \$2,000—See *Menn. Gen. Conf., Report*, 1929, p. 122. This resolution means that the Chinese Government shall not be asked for indemnity. Some missionaries have recently asked the home Board to make up their personal losses. Losses to Chinese Christians have, in some cases, been provided for by the Mission.

3. *Letter to Board by Missionaries on Furlough*, Feb. 4, 1928, p. 4.

the Mission recommends that the following members go on furlough as soon as possible. . . . (The names of six people follow.)

“That all women and children not going on furlough go to the seacoast. . . .

“That the Chinese Conference be asked to call a special meeting of all Christians of our field to consider the question of immediately taking over the Mission’s work, and that we assure them of the continuation of this year’s budgets if the work continues, and some financial support for the future. . . .”¹

The group of missionaries whose furlough was due, or nearly so, left for America. Of the others, not only the women and children went to the sea coast, but, for a time, also all of the men. The third resolution could not be carried out since the Chinese were not ready to take the work over so suddenly. Arrangements were, however, made for temporary Chinese committees to look after the work until more permanent means could be devised. Most of the missionaries spent the summer at the sea coast. Two of the men went back to the field for a short time to look matters over and returned again for a Workers’ Conference at the summer resort. Here the question of the missionaries’ return to the field was discussed.

What the action of the Mission actually was or resulted in, can be seen from a letter written by P. J. Boehr in which he says, that he and his family were located in Tientsin for the winter, Miss Fast and Miss Regier were in the Language School at Peking, the two Pannabecker women and children were at Tung Hsien near Peking, and the two Pannabecker brothers and the Misses Neufeld and Sprunger had gone back to the station at Kai Chow, while Mr. Brown had sailed for America.²

At the stations further developments were taking place. Shortly before Christmas of 1927, the Pannabecker brothers went to Peking to spend the holidays with their families, hoping to return soon thereafter. In the meantime General Feng’s army moved up from the south and occupied the Mission schools, hospital, and some of the missionary homes. Misses Sprunger and Neufeld,

1. *Workers’ Conf., Special Session, Report*, April 4, 1927.

2. *Mission Quarterly*, Dec., 1927, pp. 6-7.

who were at the station alone at the time, were treated with consideration and the whole matter was carried through with more discipline and order than one would ordinarily expect from a Chinese army.¹ Later the ladies were able to leave the station and sail for America, while the soldiers continued to occupy the Mission buildings for some months.

Although some of the missionaries were able to be at the stations for short periods, most of the time during these months had to be spent away from the field. It was not until the fall of 1928 that conditions again permitted the families to return to the stations. Hence, in the fall of 1928, the problem of the reorganization of the Mission on a cooperative basis and the question of the return of missionaries on furlough, came to the fore again. To expedite matters the Mission Board, on June 7, 1928, asked the Chinese Christians to elect a new committee to rework the entire problem of cooperation. This committee was to be composed of seven persons, four Chinese and three missionaries, the missionaries to be chosen from a group of five names submitted by the Board. This was done, and since one of the missionaries on the field (S. F. Pannabecker) and two who were on furlough (S. J. Goering and E. G. Kaufman) were chosen by the Chinese, the way was thereby also opened for the beginning of the return of the missionaries in America.

This committee has functioned ever since it was created, although some of its members have not seen their way clear to serve. At the 1929 session of the General Conference of the Mennonite Church of North America, the Foreign Mission Board reported that, although this committee had worked hard, its task was not yet completed.² In 1931 the Mission Board passed the following resolution pertaining to the problem of the treasurer-ship on the field:

“Resolved, that the Board is of the opinion that all orders for payments in China should be signed by the treasurer and countersigned by the assistant treasurer, one to be a foreigner and the other a Chinese.”³

1. Sprunger, Frieda, *Letter*, Jan. 11, 1928.

2. *Menn. Gen. Conf. Report* 1929, p. 123.

3. *The Mennonite*, March 5, 1931, Board Report, Resolution No. 15.

From this resolution it is evident that the reorganization was not yet completed even at this late date, and that the Mission was still operating under the old arrangement. Sooner or later, however, some kind of a reorganization will be effected whereby the principle of brotherly sharing and Christian democracy between the missionaries and the Chinese Christians will be more clearly recognized and come to a fuller expression in the entire work of the Mission. When that time comes it will mark the beginning of a new day for the General Conference Mennonite Mission in China!

H. FINANCES AND STATISTICS

Statistics and finances when graphed indicate that the history of the Mission really falls into three parts. There is the period of beginnings from 1911 to 1919, and a period of rapid growth and expansion from 1919 to 1926, after which comes a decline due to unsettled conditions. In the first three-year period after the Mission Board had taken over the work, 1914-17, \$12,469.22 were sent to China,¹ and in the three-year period from 1923-26, \$126,900.03 were sent.² This is more than a tenfold increase. In the years after the World War the increase was not quite so rapid as at other times, due to the fact that the famine in Russia among Mennonites required much attention and money.

Whereas, because of unsettled conditions some phases of work have at this writing not yet regained their pre-evacuation level, the general summary given below is for the years 1925 and 1930.³

Evangelistic work:	1925	1930
Preaching places	27	22
Organized congregations	7	12
Sunday schools	31	14
Sunday school pupils	2500	1445
Evangelistic employees	41	119
Church members	650	849
Candidates for baptism	226	697

1. *Menn. Gen. Conf. Report*, 1917, p. 54.

2. *Ibid.*, for 1926, p. 123.

3. *Ibid.*, p. 112 for 1925 figures; the 1930 figures are from *The G. C. M. China Mission Statistical Report*, Dec. 31, 1930, MS., cf. *The Mennonite*, July 16, 1931, p. 6.

374 MISSIONARY INTEREST AMONG MENNONITES

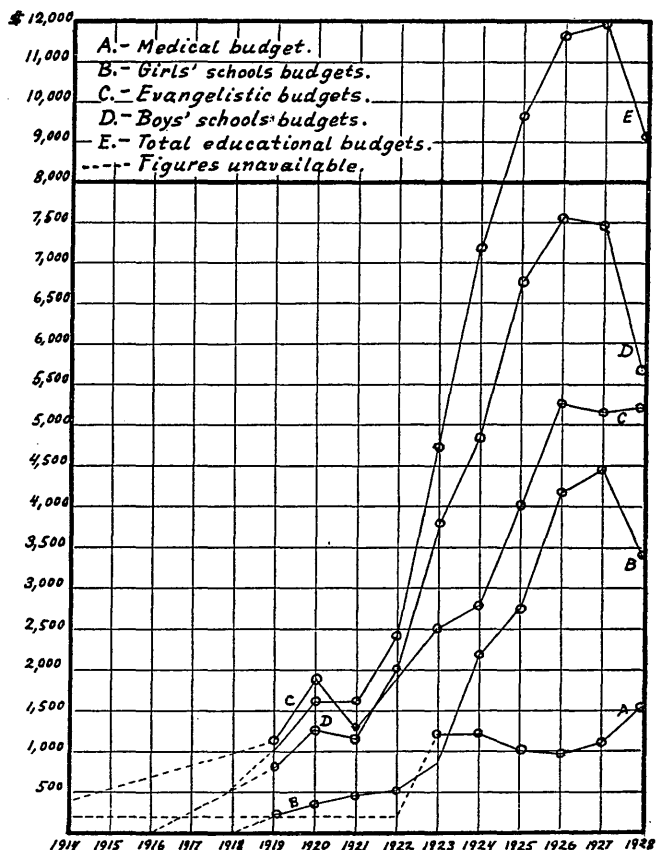
Educational work:	1925	1930
Schools	60	15
Middle schools (High schools).....	2	0
Bible schools	1	1
Boarding schools	4	1
Pupils	1767	612
Teachers employed	77	27
Laymen's Bible schools (3 months).....	0	4

Medical work:		
Hospital	1	1
Dispensaries	1	2
Foreign doctor	1	1
Chinese doctor	1	0
Foreign nurses	2	2
Chinese nurses	1	3
Student nurses	0	9
New cases	2755	2556
Total visits	5216	5511
Dispensary receipts	\$440	\$1951

Mission property: ¹		
Land, (35 acres)	\$ 7,570	\$ 8,400
Missionary homes	7) 43,000	8) 26,000
Church buildings	5) 23,200	18,200
School buildings	4) 19,400	7) 18,000
Hospital	1) 6,000	7,500
Other buildings and property.....	12,000	5,000
Total value	\$111,170	\$83,100

Missionaries:		
Married men	8	7
Married women	8	7
Unmarried women	5	4
Total foreign workers.....	21	18

1. *Property Comm. Report* 1926 figures are used since 1925 figures were not available. Money values refer to American dollars. The low 1930 figures are due to the fact that the original estimates were in Chinese money and then calculated into American currency at the low rate of exchange prevailing at that time as compared with earlier years.



**FIGURE 24. THE GENERAL CONFERENCE MENNONITE
 NORTH CHINA MISSION**
 (Showing relative development of various depts. Based on annual
 running expense budgets)

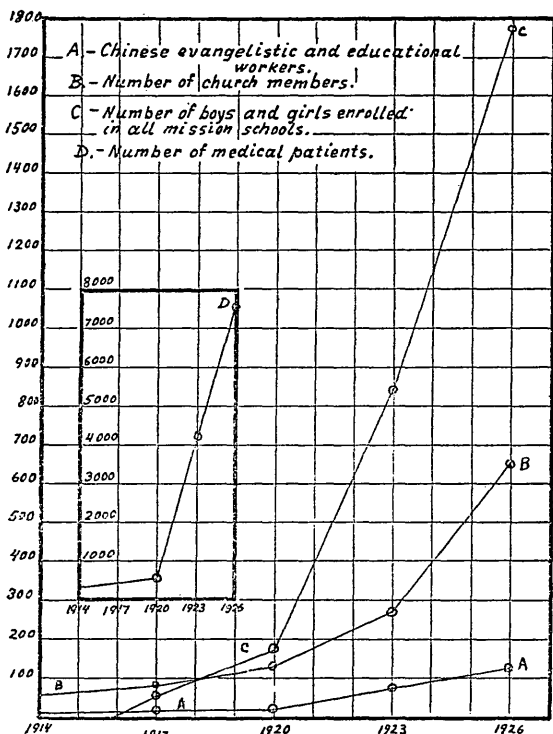


FIGURE 25. THE GENERAL CONFERENCE MENNONITE NORTH CHINA MISSION

(Showing the relative number of persons served in the various Departments, and the total native staff.)

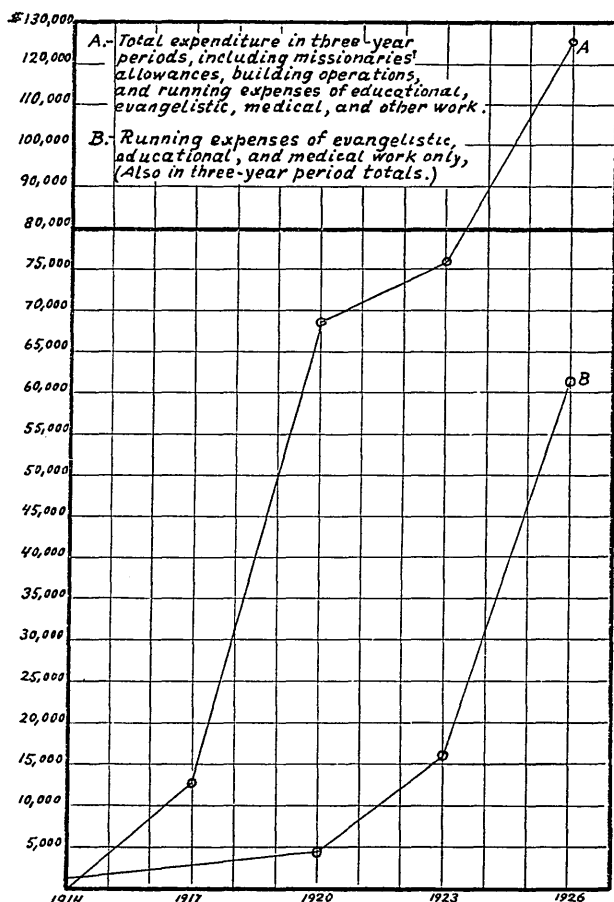


FIGURE 26. G.C.M. CHINA MISSION EXPENDITURE

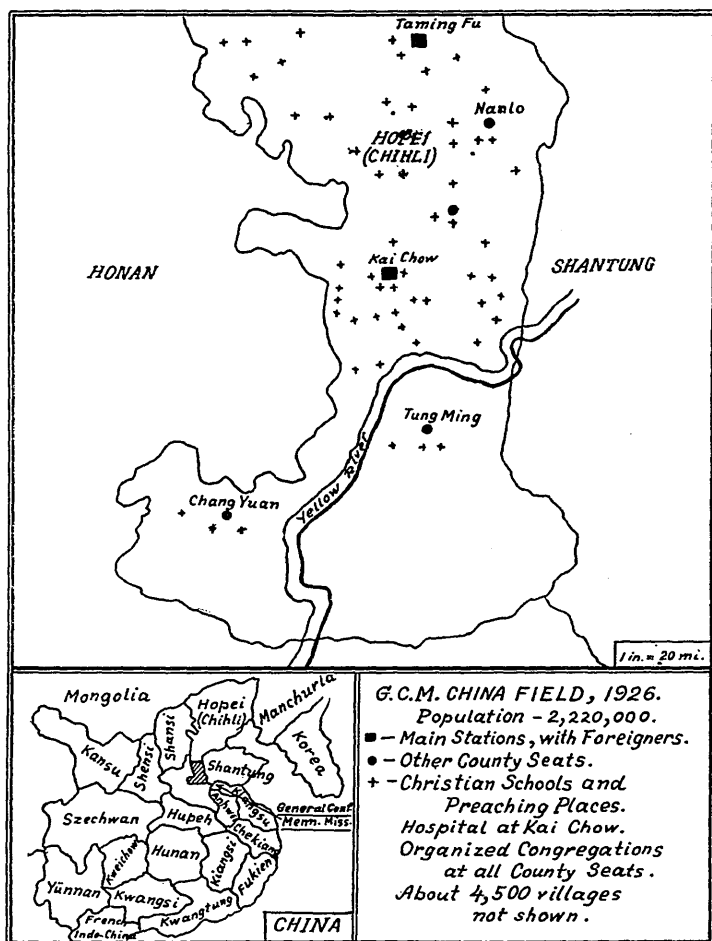


FIGURE 27. THE GENERAL CONFERENCE MENNONITE MISSION IN CHIHLI PROVINCE, NORTH CHINA

APPENDIX II

THE (OLD) MENNONITE MISSION IN INDIA AS AN EXAMPLE OF THE EXPRESSION OF MENNONITE MISSIONARY INTEREST¹

A. HISTORICAL CONSIDERATIONS

The (old) Mennonite Mission in India was an outgrowth of relief-work. When the famine of 1896-1899 raged in India, Mennonites, as well as others, responded to the need. At Elkhart, Indiana, the Home and Foreign Relief Commission was organized, and George Lambert, who had previously made a tour around the world, was appointed to accompany a ship-load of provisions to India. Upon Lambert's return he traveled in the churches and presented the "more urgent need of breaking to the dying heathen the bread of eternal life."² It was thus that interest was created, and the work began. Those were the years of awakening in the (old) Mennonite Church. The General Conference was formed at about that time, city mission work had been taken up shortly before, and the Evangelizing and Benevolent Board now sponsored the cause of India, issuing a call in 1897 through the *Herald of Truth* for volunteers to go as missionaries.³

1. *Beginnings*. On November 4, 1898, the Evangelizing and Benevolent Board appointed Rev. J. A. Ressler and Dr. W. B. Page and wife as their first missionaries to India. After their arrival in India they, together with A. D. Wenger, who was then

1. The official name is "The American Mennonite Mission" but since other American Mennonite groups are working in India also this designation is not used here so as to avoid confusion.

2. Hartzler and Kauffman, *op. cit.*, pp. 353-56; *Building on the Rock*, p. 13.

3. *Building on the Rock*, pp. 13-17.

visiting India on his trip around the world, made investigations and opened their mission station at Dhamtari, Central Provinces, on November 22, 1899.¹ For over a year, after their arrival, they were occupied with relieving physical suffering caused by the famine. Ressler was appointed by the Government as assistant officer of famine relief, while Dr. Page was busy attending to the medical needs of the people. At one time 9,000 persons were engaged on government works in charge of the Mission, and some 20,000 people in 38 villages were fed under its direction.² After the famine the transition to more direct mission-work was made.

2. *Growth of the Work.* The development and growth of the work was, to a large degree, also determined by the early activities of meeting the famine needs.

“At the close of the terrible famine of 1900 they found on their hands two large orphanages. . . . The missionaries have had no choice in the matter for the orphans must be clothed, fed, educated, trained to work, given religious instruction and have their health looked after. Before they realized it the missionaries were engaged in orphanage work, in evangelistic and educational work, in industrial and medical work. This is a big program to accept with no voice in the choosing of it! No new department of mission-work has since been started. . . .”³

Although the kinds of work have not been increased there has been a growth in the number of stations, an increase of missionaries, and the various phases of work have been considerably developed. The main station from the first was Dhamtari. The two orphanages at first were located at Sundarganj. The girls' orphanage was moved to Rudri in 1903, where a new station was begun, which however was sold to the Government in 1912 for staff quarters in connection with an irrigation project. The girls' orphanage was then moved to Balodgahan. Balodgahan was purchased as a village, or Indian land unit, in 1906 for agricultural purposes. Another evangelistic station was opened at

1. Lapp, *Our Mission in India*, pp. 34-38; Erb, A. M., *op. cit.*, p. 177.

2. *Building on the Rock*, pp. 27-29; 137-139.

3. *Ibid.*, p. 32.

Sankra in 1911, and a third at Ghatula in 1916. The general hospital was located at the railroad station close to Sundarganj after 1912. In 1920 Mahodi was opened, and in 1924 Shantipur the leper station. Besides these seven main stations there are also thirteen sub or out-stations.¹

The registered Mission headquarters are at Dhamtari which is located about 750 miles east northeast of Bombay and 559 miles west southwest of Calcutta.² With the southward expansion of 1928, whereby part of the Schleswig-Holstein (German-Lutheran) field was taken over, the Mennonite field now covers an area about 80 miles wide and 125 miles long, or a total of 10,000 square miles. The present population of the field is estimated to be about one million.³ The total number of missionaries had, by 1928, increased to thirty-two.⁴

3. *Organization.* The organization of the Mission is of a democratic nature. A missionary, after having been in India one year and having passed the first year's language examination, becomes a voting member of the Annual Business Meeting. This Annual Business Meeting elects a Managing Committee which must consist of representatives of the various stations and departments of work and is composed of seven to thirteen members. This Managing Committee meets at least once a quarter, and upon it rests the main responsibility of the work. Under this committee come the following standing committees: Evangelistic, Educational, Industrial, Building and Survey, Auditing, Language and Translation, and Publicity.⁵ So far the Indian Church conference has not been amalgamated with the Mission organization as such.

B. EVANGELISTIC WORK

As early as 1900 the first converts were received into the Church. The group was composed of eighteen persons, mostly

1. *Building on the Rock*, pp. 32-35, 189; *Bd. of Miss. and Char. Report*, 1927, p. 64; Kaufman, J. N., art. *Menn. Yr. Bk. and Dir.*, 1926, p. 14.

2. *Bldg. on Rock*, p. 30; Lapp, G. J., *op. cit.*, p. 21; See—Map, p. 391.

3. Lapp, G. J., *Letter*, Jan. 15 and 20, 1930.

4. *India Mission News*, Jan., 1928, p. 2.

5. Graber, J. D., art., *Bd. of Miss. and Char. Report*, 1927, pp. 7-10.

orphans. By the end of 1902, which was three years after the work began, a congregation of 320 members had been gathered.¹ In 1926 the direct evangelistic work had increased to seven organized congregations, with a total membership of 1188, an average attendance in Sunday School of 2,704, and with twenty-seven evangelists and thirty-seven Bible women at work.² There has not only been an increase in numbers, but the native Christians have also made advances in organization, self-support and self-propagation.

1. *Organization of the Indian Church.* As early as 1910 arrangements were made to have each congregation choose three Indian Christians as deacons who would cooperate with the missionary pastor in meeting various problems of the congregations. The same year a committee of four foreigners (including J. S. Shoemaker and J. S. Hartzler who were sent out by the home Church to visit and inspect the Mission) was created for the purpose of drawing up a constitution and discipline for the Indian Church, which later met in conference for the first time in 1912. At this conference all missionaries, all ordained officers, and two delegates from each congregation with an extra one for every fraction of fifty members exceeding the first fifty, were given a vote. This meeting marked a new era in the Mission. The constitution and discipline were ratified by the conference and later by each congregation separately. The conference became an annual affair. The Indian delegates far outnumber the missionaries. Up to the present the control of the administration of the mission-work as such, however, has remained entirely in the hands of the Mission, the Indian conference having dealt only with minor questions, such as: the care of poor Christians; holiday observances; Sunday School conventions; the use of tobacco; and other questions of like nature. The significance of this annual conference of Indian Christians is however, not to be underestimated. Its importance will grow as time goes on and gradually it may share equal responsibility with the Mission or even

1. *Bldg. on Rock*, p. 41.

2. *Ibid.*, p. 196; *Bd. of Miss. and Char. Report*, 1927, pp. 66-67.

absorb the Mission altogether. At any rate the process of devolution has set in.¹

2. *Self-propagation and Self-support.* For some years before 1916, special collections in money and produce were taken on Thanksgiving Day, which later were placed into the hands of a special committee created by the Indian conference for the purpose of establishing a mission station of their own. The first home mission station was established in 1916 in the village of Mogragahan, and in 1922 the native conference decided to start a second one. Since there was difficulty in supporting the first home missionary, land was purchased from which the worker at the second station was to live. All together the native Christians have given over \$1,500 for home missions. In 1923 they were conducting forty-two village Sunday schools which were under the auspices of the Indian Church. Besides this, the Church has given a total of over \$1,650 in collections for self-maintenance.²

C. RELIEF-WORK AND CHARITABLE INSTITUTIONS

From the very beginning of the Mission, relief has played an important part. The two outstanding periods when work along this line was thought especially necessary were the first years of the Mission's existence and the years 1919-1920. Famine funds were utilized to provide permanent improvements such as buildings, roads, etc., by giving the starving people a chance to work for their food.³ A number of other lines of activity have been the direct result of famine relief, the most important of which we shall briefly mention.

1. *Orphanages.* By the end of 1901 there were 278 boys and 182 girls to care for. Buildings had to be provided for their housing, and schools arranged for their training. The plan followed was that each orphan work one-half, and study the other half, of the day. In this way they were to get not only book knowledge but also an industrial training so as to enable them

1. *Bldg. on Rock*, pp. 44-50; Lapp, G. J., *op. cit.*, pp. 67, 130, 132.

2. *Bldg. on Rock*, pp. 35, 51-53; Lapp, G. J., *op. cit.*, p. 138.

3. *Bldg. on Rock*, pp. 140-141.

later to earn their living. In 1921 there were 275 in the boys' orphanage which was the highest number since 1903 when there were 280. In 1922 there were 248 girls in the girls' orphanage which was the highest number for the girls so far. Most of the present native mission-workers grew up in the orphanages.¹

2. *Widows' and Men's Homes.* About 1912 the beginning was made to care for dependent widows in a more systematic way by providing something for them to do and a place to live. Later a special widows' home was built. Since the beginning of this work over 200 women have been admitted. In 1924 there were 115 women in the home.

The Mission has also provided a home for men who are either old, physically disabled, or mentally weak, and have no other way of being provided for. The number of men in the home was never very large. In 1926 there were thirteen inmates.²

3. *Medical Work.* One of the first missionaries was Dr. W. B. Page who was busy caring for the sick from the time of his arrival until a few years later when he himself had to leave the field for health reasons. After Dr. Page returned to America there was no mission doctor until the arrival of Dr. C. D. Esch in 1910. In the meantime a native Mohammedan doctor rendered faithful service. During the history of the Mission four doctors and three trained nurses have been sent out by the home Board. Besides the general hospital at Dhamtari there is a medical dispensary maintained at each of the main stations. The medical report for 1926 listed the following: three doctors and three nurses in service, one hospital, five dispensaries, eighteen beds for in-patients, 198 in-patients treated, and 22,369 out-patients treated.³

4. *Work with Lepers.* Work with and for the lepers was begun during the famine of 1900 and by 1902 the Mission had in its care 160 lepers.⁴ Soon after the famine, efforts were made to

1. *Bldg. on Rock*, pp. 56, 69-71; Lapp, G. J., *op. cit.*, pp. 39, 49-50, 65; cf. *Bd. of Miss. and Char. Report*, 1927, p. 41.

2. *Bldg. on Rock*, pp. 74-76.

3. *Ibid.*, pp. 95-97; Lapp, G. J., *op. cit.*, pp. 40, 64, 83, 84; *Bd. of Miss. and Char. Report*, 1927, p. 68, cf., p. 45.

4. *Bldg. on Rock*, pp. 132, 133.

raise money locally for the support of lepers, by a committee of nationals and missionaries. Later the Mission to Lepers in India and the East, of Edinburgh, Scotland, was approached for help. This organization promised a yearly allowance of 120 pounds (about \$580) under certain conditions. To meet these conditions the local committee decided to turn the funds, management and responsibility over to the Mennonite Mission. The property was later deeded over to the Mission to Lepers. In 1902 the Government sanctioned a grant of about fifty cents a month for each leper in the asylum. In the same year more substantial buildings were erected, for which the roof lumber was donated by the Forestry Department of the Government of India. Later the Government raised the per capita allowance per month to about one dollar for adults and half that sum for children, which represents about half of what it costs to support the lepers, the rest being furnished by the Mission to lepers. As the work grew, a new asylum was planned which was to cost approximately forty thousand dollars, half of which the Government agreed to contribute. One hundred and fifteen acres of land were purchased for the new site of the asylum, which was to be composed of some fifty buildings, accommodate about four hundred inmates, and be one of the best asylums in India.¹ The new building program was completed in 1924 with special arrangements for untainted children but otherwise somewhat smaller and less expensive than what was originally planned for. Shantipur is the name of this new Leper station.² In 1928 Dr. C. D. Esch was decorated with the Kaiser i Hind Medal by the British Government in recognition of his medical and administrative work with lepers.³

These, then, are some of the more important charitable institutions of the (old) Mennonite Mission in India. Not all are treated here. In the 1926 report of the India Mission the following eleven charitable institutions are listed, not including the medical work:

“Three ‘Boardings’ for girls and boys, two kitchens in

1. *Ibid.*, pp. 126-130; cf. Lapp, pp. 41-42.

2. *India Mission News*, May, 1928.

3. Lapp, G. J., *Letter*, Jan. 15, 1930.

which children of poor parents are fed, one Widows' Home, one Old Men's Home, the Leper Home, the Children of Widows' Home, the English School Hostel, the Baby Home. . . .'¹

The total number of inmates in these charitable institutions at the end of 1926 is given as 930.²

D. EDUCATIONAL WORK

The first school in the Mission was opened in connection with the orphanage in 1900.³ The work gradually grew and developed until it now includes industrial and agricultural training besides general education.

1. *General Education.* To meet the need for a general education the Mission has developed an educational system from the primary grades on up through high school. The Mission is convinced of its duty to provide these opportunities for a number of reasons: the Government up to the present is not fully meeting the demands, an illiterate church must be prevented if possible, furthermore, the schools are an effective evangelistic agency.⁴ It is also realized that the Government curriculum is too theoretical and not sufficiently adapted to the envioning life of the children. In the schools of the Mission, efforts are made to correct this tendency.

In various parts of the field the Mission is conducting eleven primary schools, two for boys and two for girls, while the remaining seven are co-educational.⁵ For such as wish to go on after finishing the five-year primary education, the Mission maintains two middle schools which cover three years' work, one for boys and one for girls.⁶

The Mission high school has an interesting history. In 1901 the municipality of Dhamtari found itself unable to continue its English middle school and requested the Mission to take it over.

1. *Bd. of Miss. and Char. Report*, 1927, p. 68.

2. *Ibid.*

3. *Bl'dg. on Rock*, p. 117.

4. *Ibid.*, p. 121.

5. Lehman, M. C., art., *Bd. of Miss. and Char. Report*, 1927, India section, p. 16.

6. *Bl'dg. on Rock*, p. 120.

This was done and the school "grew from three boys on a bench," until in 1912 it was raised to the status of a high school.¹ In 1926 there were 211 boys enrolled.² The total number of pupils in all primary, middle and high schools for 1926 was 1,219 of whom 680 were Christians.³

2. *Bible Training School.* To meet the need of better trained native workers a Bible training school was opened in 1908. The course of study covers a period of four years which provides six months' study and six months' practical work under supervision for each year. The attendance has never been large. Since the beginning up to 1926 a total of 96 men and women have been in attendance at some time or other.⁴

3. *Industrial Education.* Since the beginning of the Mission various attempts have been made at teaching such courses as carpentry, cabinet making, gardening, sewing, rope making, weaving, tailoring, and blacksmithing.⁵ About the year 1906 a small carpenter shop was opened for the sake of the orphan boys, which by 1917 had grown into the Mennonite Mission carpentry school entirely supported by the Government. The Government provides qualified instructors, scholarships for twenty boys, all tools and furniture—everything but the buildings and the wood. Finances not furnished by the Government are met from the proceeds of the sale of articles made by the boys. The course covers a period of two years and is arranged so that half of the day is spent in practical work and the other half at the study of arithmetic, calculating, mechanical drawing, and other subjects necessary to become a master workman. Upon completion of the course the Government provides a certificate and a complete set of tools for each graduate.⁶

Along with the carpentry school the Mission also had its

1. *Bldg. on Rock*, p. 121.

2. *Bd. of Miss. and Char. Report*, 1927, India Section, p. 49.

3. *Ibid.*, p. 68.

4. *Bldg. on Rock*, pp. 65-67; Lapp, *op. cit.*, p. 125.

5. *Bldg. on Rock*, pp. 73-74.

6. *Bd. of Miss. and Char. Report*, 1927, India section, p. 48; *Bldg. on Rock*, pp. 111, 112; cf. Lapp, *op. cit.*, pp. 66, 98-100.

own carpenter shop which was carried on as a commercial enterprise. This shop was completely outfitted with modern machinery. The furniture it made was largely sold to missions and Government agencies. For a number of years as many as fifty employees were at work in the shop. Business grew and soon the Government declared the shop a factory and placed it under the factory act which provided for Government inspection and the necessity of conforming to certain regulations. The annual turnover never exceeded \$3,000. In 1921 arrangements were made to transfer the shop to two Christian carpenters. The shift was made in a gradual way, at first giving them free use of the buildings and providing a missionary adviser. Today the business is located in its own building on its own land, and although the missionary adviser is still retained, his office is largely a nominal affair.¹

4. *Agricultural Education.* Something along the line of practical agricultural education was done as early as 1903 when thirty acres of farm land were purchased at Rudri for the use of the orphanages. It was, however, not before 1906 when the matter was undertaken on a scale of establishing a model agricultural village. With this in view Balodgahan village along with 845 acres was purchased as an Indian land unit containing a number of small farms.² One of the missionaries, representing the Mission, now became head man (malguzar) of the village. The purpose of the whole plan was to devise a way for young Christian couples, especially orphans, to get a start at farming and land ownership, as well as to give the Mission an opportunity to demonstrate better farming. The Mission actually farms only about 100 acres of the entire 845 for this teaching and demonstration function. The rest of the land is rented and is gradually being bought by Christians. Already twenty-five Christian farmers are located at Balodgahan with possessions varying from one-half

1. *Bldg. on Rock*, pp. 112, 113.

2. Indian villages vary in size from a few hundred to a few thousand acres and are in charge of a head man (malguzar) who collects the revenue from the tenant farmers for the Government, and who exercises authority over the village to the extent of selling and buying the same, although he may not own all the land of the village.

of an acre to forty acres each. The value of the entire village has increased three-fold since it is under the control of the Mission. The experiment has had a wholesome influence throughout the entire field of the Mission in raising the standard of farming and increasing the amount of land owned, especially by the Christians.¹ In 1926 the Balodgahan village had a population of 1,180, representing thirteen castes, of whom 646 persons were Christians.²

“It was at first difficult to carry out the original purpose in connection with the village to locate boys and girls on the farms. Our Christian young men were poor and so did not possess the necessary cash to invest in land but by dint of perseverance on the part of the missionaries and by saving of hard cash on the part of the young men, the original purpose is at last being realized. . . . Not only in Balodgahan but in other stations and villages as well our Christian people are investing their small savings in land. . . . The last three or four years have added many acres to the increasing amount of land owned by our Christian people.”³

5. *Education and the Church.* A 1924 survey of the literacy of the Church disclosed that fifty-four out of every one hundred Church members had read more than the first two primary grades. In comparison with the Christian Church for all India where only sixteen out of one hundred can read, these Christians of the (old) Mennonite Mission in India are “therefore 38 per cent. more literate than the average of Indian Christians.”⁴ Another very significant point brought out by the above-mentioned survey is the fact that only seventeen of the Christian children between the ages of five and fifteen years were not in school that year.⁵ The fact that most of the workers and leaders of the Indian Church come from the ranks of those who have been in the Mission orphanages and schools has already been referred to.

1. *Bldg. on Rock*, pp. 113-114.

2. *Bd. of Miss. and Char. Report*, 1927, India section, p. 69.

3. *Bldg. on Rock*, pp. 114-115.

4. *Bldg. on Rock*, p. 125; Lapp, G. J., *Letter*, Jan. 15, 1930.

5. *Bldg. on Rock*, pp. 123-125.

E. SUMMARY

The various departments of the Mission have greatly developed since 1899 when the work was begun. The farsighted thoroughness of the work, as well as its steady progress and growth, is a tribute of the highest order not only to the missionaries and Indian Christians on the field, but to the entire (old) Mennonite Church. Below is a brief summary.¹

Total population of field ²	1,000,000
Size of field ³	10,000 sq. mi.
Number of missionaries ⁴	32
Total value of Mission land and property ⁵	\$128,100
Budget, July, 1927 to July, 1928 for running expenses only ⁶	\$36,000
Number of congregations.....	7
Evangelistic workers	65
Total Church membership	1,188
Medical in-patients	198
Medical out-patients	22,369
Number of hospitals	1
Number of medical dispensaries.....	5
Number of charitable institutions	11
Inmates in charitable institutions	930
Number of schools	16
Primary schools 11, Middle schools 2, High Schools 1, Bible schools 1, Industrial schools 1.	
Number of teachers	52
Number of students in schools.....	1219
Christians 680, Hindus 447, Mohammedans 10, Low castes and aborigines 82.	
Population of Model Agricultural Village.....	1180
Castes represented 13, Christians 646, Non-Christians 534.	

1. Based on *Bd. of Miss. and Char. Report*, India Section, 1927, pp. 64-69, unless otherwise indicated.

2. Lapp, G. J., *Letter*, Jan. 15, 1930; cf. *Bldg. on Rock*, p. 30.

3. Lapp, *loc. cit.*

4. *Indian Mission News*, Jan., 1928.

5. *Bldg. on Rock*, p. 39.

6. *Miss. Day Program*, 1927, p. 8.

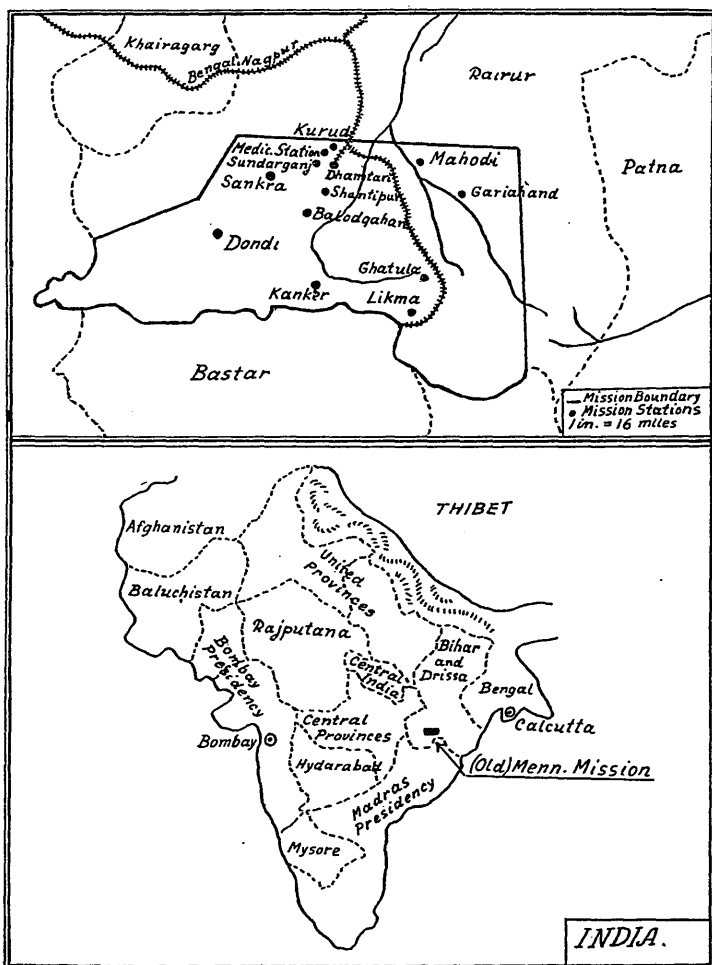


FIGURE 28. THE (OLD) MENNONITE MISSION FIELD
IN INDIA

(Based on: *Bldg. on Rock*, pp. 188, 199; *Ressler, Junior India*, p. 28;
and *Lapp, G. J., Letter*, June 20, 1930)

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